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THE WORLD WAR.

Four Horses of Revelation

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THE WORLD WAR
FOUR HORSES OF REVELATION

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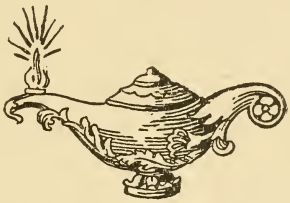
by F. M. Messenger

THE
WORLD WAR
FOUR HORSES OF REVELATION

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is a hand.—Rev. 1:3.

By F. M. MESSENGER



When the trump of the great arch-angel
Its mighty tones shall sound
The end of the world proclaiming
Shall pierce the depths profound.
—Fannie Crosby.

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DEDICATION

To those who value Scripture more than tradition, who relish facts more than fiction; in a word, who are willing for truth's sake to waive all preconceived ideas concerning the Revelation of Jesus Christ, pending a candid perusal of these pages, this book is respectfully dedicated.

THE AUTHOR.

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Preface

The object of this book is to consider what has been written in the book of Revelation concerning the end of this age, compare with it present events, and to locate—if possible—our present place in prophecy. If we can do this, we should be able to forecast with some degree of accuracy what is in store for us in the near future.

Students of prophecy and commentators on Revelation have followed different plans of interpretation and have worked towards various objectives, until we have Post and Premillennialists, Preterists and Futurists, Symbolists and Literalists, with hardly two of any kind agreeing in details and only here and there agreeing in essentials.

These varied methods of interpretation, arrive at such a variety of conclusions, that they leave the reader in a mental state so confused and befuddled he would be better equipped to come empty handed with mind unhampered to the unadulterated word of God.

In stating these facts we are criticising no one. Many able and conscientious men have exhausted their energies and burned the midnight oil in an honest endeavor to unravel Old Testament prophecy and to explain the book of Revelation. This writer is not assuming a better fitness, a superior intelligence, or a more honest endeavor than many of

these good men; on the contrary, he feels himself to be like a child learning the alphabet, standing beside a university professor, when he compares his own fitness with the fitness of these talented and able men; but he does claim that any honest and industrious student who is a careful observer stands on a vantage ground today which is so superior to that occupied by the writers and commentators referred to, and having the facts already occurring before him, it forms a better basis as a starting point; therefore he can proceed more easily to untangle the skein of the future.

The writer lays no claim to being a prophet or that the writings of this book are inspired. Access to the Scriptures come in three ways; First, by a full inspiration, which is inherent only in the Godhead, (although given in a remarkable degree to the prophets and apostles); Second, by direct illumination which has been received—some in a fuller, others in a lesser degree—by holy men and women in all ages. Third, by comparing Scripture with Scripture and proving each theory by the Word. Where the last two methods can be used, one may dig quite deeply into the word of truth—if careful and painstaking—with considerable success. The writer has been a student of the Bible for twenty-five years and has been blessed in some measure by the second method while employing the third, but in forming conclusions he has occasionally had to retrace his steps and correct errors which later light and developments made clear to him.

For many years the book of Revelation, studied with the assistance of the writings of others, has been far from clear to this writer's mind; but these unusual occurrences and rapid developments in world affairs, has driven him to his Bible and his knees in most earnest study. The newspapers and the Bible seem to run nearly parallel, or so much so that we have felt impelled to compare their statements and harmonize their meaning where such harmony was clear and reasonable.

Among the writings which have been of value, none have assisted us to so great an extent as the three volumes on the Apocalypse by Joseph A. Seiss, written in 1865. We believe that his plan of interpretation is substantially correct, that his knowledge of the Word of God together with his exhaustive research into the writings of others, his eminent scholarship and evident piety, make him a teacher whose opinions should be greatly respected and his work criticised with the greatest caution.

Mr. Seiss in his day was a futurist, to which we give unqualified assent. How any person can consistently teach that these most striking things enumerated under the seven seals and trumpets transpired many years ago, is beyond our conception.

Mr. Seiss considered the book of Revelation not simply a revelation of a chain of events to transpire at stated intervals and in a given way; but he considered the book just what it announces itself to be, "The Revelation of Jesus Christ," or as Mr. Seiss

puts it, "the revealment, the appearing, or making manifest the appearing, of Jesus Christ." This appearing—or second coming of Jesus Christ—does carry with it a chain of events the most stupendous that this world will ever witness, but they are only a part of and contingent to the appearing, or revealment, or the revelation of Jesus Christ.

These things were shown to John who was "in the Spirit on the Lord's day." Here again Mr. Seiss departs from the formulated opinions of most other writers; he considers this "Lord's Day," the day or period (not a 24-hour period) in which Jesus will bring judgment on the world, close up the present dispensation, and inaugurate His reign with His Bride, of a thousand years on earth.

This will show to the reader the plan upon which we shall proceed to investigate such parts of this wonderful book as we feel we are able to unravel after much study and meditation.

With these remarks we shall pass—except with occasional reference—the epistles to the seven churches, simply by saying that it is a pretty well accepted belief that these epistles represent seven successive periods of the history of the church from its foundation to its close; and we feel that a careful study of such history will convince an unbiased mind that the church has been in the Laodecean period for some years. We will pass over this interesting portion on which so much could be said and launch at once into what seems to concern us more closely just now.

Let it be understood that this is not an unabridged commentary on the Revelation; on the contrary, much matter will be passed without comment. But such parts as seem urgently necessary to enlighten us on present happenings and to prepare us for the proper consideration of future events which will follow, we will endeavor to explain as clearly and as fully as our present illumination and our space affords.

We are living in momentous and startling times. The Christian should locate himself in his experience, and in his day and generation. The wise will do so. "None of the wicked shall understand, but the wise shall understand." The wise had oil when the midnight cry was made, but the foolish had run out of oil and were left.

May the Lord help us to proceed with care, caution, and courage, and with a proper conception of these important truths, enabling us to make them clear one by one as we meet them.

Chicago, Ill., 1918.

CHAPTER I.

The Roll and Breaking the Seals.

The theme of the fourth chapter of Revelation embodies a scene in heaven. It introduces a new vision. John, in the spirit, is transferred from Patmos to heaven and is made somewhat familiar with his new surroundings preparatory for what is to follow.

Continuing the vision, chapter five introduces a book, or more properly a roll, written within and on the backside, or outside. This roll was sealed with seven seals, and no one but the Lamb slain from the foundation of the world was found worthy—or able—to open it.

Much speculation has been indulged in concerning this sealed book. Mr. Seiss says it represents the title deed to our lost inheritance which was forfeited in the fall of our first parents. Under the old dispensation the family inheritance could not be sold outside the family or conveyed to any other than the legal heir in succession; it could be hypothecated, or as we might say, "put in pawn" until such time as a legal heir was able to redeem and restore it to its proper line of legatees. See Ruth 4th chapter, and Jeremiah 32:6-16. The property might pass through other hands for several generations before a legal heir could redeem it; but when such heir did arise, the law demanded that it should be restored.

In the case before us, no one was found worthy —or able—to restore this alienated inheritance but the Lamb of God, the Redeemer of mankind. His is the only name given under heaven. He only was able to pay the price, break the seals, and set the machinery of judgment and redemption in motion. He told His disciples, "When these things begin to come to pass, (doubtless the things accompanying the breaking of these seals) then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Beginning the sixth chapter, the first seal is broken and a white horse with rider is let loose. This rider wears a crown and carries a drawn bow. Mr. Seiss says, "It has been a common error to regard this as a symbol of the success of a preached Gospel. The progress of truth is indeed included * * * * but history furnishes nothing that can be set down as the fulfilment of this prophetic picture." We agree with Mr. Seiss.

The Gospel as preached since pentecost never has been and never will be triumphant in the sense of a world conquering Gospel; the seven epistles to the churches, Rev. 2nd and 3rd chapters, supplemented by church history confirm this assertion; it is mostly rejected and always has been, while this rider went forth *conquering* and to *conquer*. The Gospel has always been preached in humiliation, its conquests have never been by force. This rider ushers in a *new* policy; crowned like a king, He precedes—and doubtless directs—a trio of other riders

whose weapons are war, famine, pestilence, and revolution, together with the upheaval of nature's forces; following one upon another with accelerated force conquering in the successive seals, woes and trumpets, and *to* conquer—complete conquest—in the final winding up of this age.

The horse is white, symbol of righteousness, teaching us that despite the horrors accompanying them and the severity of the judgments that follow, "the judgments of the Lord are true, and righteous altogether." Psalms 19:9.

We believe that this seal has been broken, that the white horse and its rider are loose, that it does not symbolize a distinct epoch or era of church history by itself, but embodies the whole chain of circumstances from its introduction to the introduction of the millennium.

The second seal was opened "and there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Most commentators have agreed that this horse and rider symbolizes great wars, but just their nature, or where located either in point of time or geographically, they have not agreed. If we read the Lord's instructions regarding the end of this age it will help us. In answer to the question, "what shall be the sign of Thy coming, and of the end of the world (age)," He said, "ye shall hear of wars and rumors of wars: * * * * but the end is not yet." This

writer can remember the civil war of the United States, the Franco-Prussian war, the Spanish-American war, the Chinese-Japanese, and the Russo-Japanese wars, the Boer war and others—"wars and rumors of wars"—these were all local, none of them could have answered to the breaking of this second seal, but read on, "but the end is not yet, FOR—something vastly greater, something nearly universal—nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in diverse places. All these are the beginning of sorrows." The revised and American versions properly say "the beginning of travail." The beginning of sorrows, or travail pains contained in these successive seals of the present time, (1918) the beginning of breaking in pieces by the stone cut out of the mountain without hands, of "all these kingdoms," Dan. 2:44. This seal without doubt was broken and the red horse and rider let loose in the summer of 1914.

He has power to take peace from the earth. Has it happened? if you think not wait a little longer. "There was given to him a great sword." The sword is the badge of authority by which armies are governed and directed; we speak of conquering by the sword, we mean of course by the munitions of war. Has there ever been a greater sword invented and wielded than in this greatest of all wars? do we look for a greater than the one now employed? As we write the big German drive is on; the Allies have been pushed back over quite

an area, but not without a fearful sacrifice of life by the Germans. (One paper estimates the loss of life on the German side to have been over 75,000 men per day, meaning over a half million men in one week); can we realize it?—and the world is wondering over a big gun which it is said is throwing huge shells for a distance of 75 miles and dropping them into Paris,—shall we look for bigger guns and greater armies—a greater sword?

Since writing the above—five months ago—there has been a great reversal in the "fortunes of war," the allies having pushed the Germans back to the old Hindenburg line, retaking a large area of French soil, and reports of continued success of our arms are constantly coming in. Great victories for the allied forces are taking place daily on other of the battle fronts, and this morning's paper (Sept. 23rd) announces a victory of great importance in Palestine, Nazareth having been wrested from the Turks with a large capture of Turkish prisoners. We give below a reduced facsimilie of the heading in the Chicago Daily Tribune of that date:

Save Now to Buy Liberty Bonds

The Chicago Daily Tribune

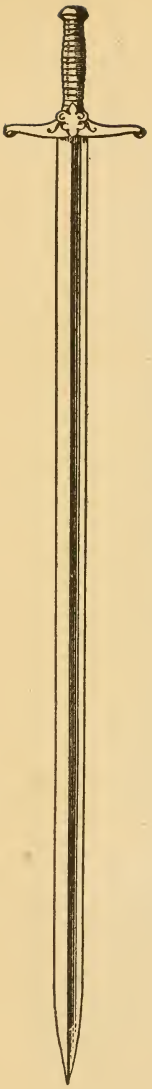
THE WORLD'S GREATEST NEWSPAPER

FINAL EDITION

MONDAY SEPTEMBER 23 1918 PAGES PRICE TWO CENTS

WIN NAZARETH; BAG 18,000

The perfection of war machinery, machine guns, huge tanks, aircraft and submarines together with the science with which armies are mustered into service and handled in their maneuvers, attacks and counter-attacks, fairly stagger the imagination of the layman these days; he can hardly comprehend



The present World War. Men under arms, approximately 38,500,000.

American Civil War. Men under arms, approximately 3,859,000

it. There was given to him—this red horse rider let loose in the breaking of the second seal—a GREAT SWORD. Compare this with anything that has ever heretofore been known; yea, measure its immensity if you can with any war that has ever been known; and ask yourself if the science and equipment now in use will answer to the fulfilment of this GREAT SWORD.

We give here a graphic description of this great sword, showing the estimated number of men under arms in this war compared with the American civil war, the largest mobilization of forces under arms in any war in history up to the outbreak of the present world war.

This contrast is surprising but here are the facts and we hardly see how a reasonable mind can ignore this striking suggestion without giving it serious consideration.

This sword is still growing, we clipped the following from the Chicago Daily Tribune of Sept. 18, 1918:

ARMY OF 98 DIVISIONS

The war department submitted to congress estimates for an additional appropriation of $7,347,000,000 for the organization and equipment of ninety-eight divisions of troops, the largest item being $3,585,000,000 for additional ordnance.

"Power was given to him to take peace from the earth." This may not—probably will not—be confined solely to military operations; the perilous

The PRINCE of PEACE

times spoken of in 2nd Tim. 2:3, are upon us and although a cessation of hostilities among the warring nations may come, in all likelihood internal dissensions and revolutions will occur. Russia is now completely demoralized, Germany is controlling an

internal volcano with an iron hand, dissatisfaction and unrest are everywhere. He was given power to take peace from the earth and we fail to find in prophecy any place where it is restored again until the *Prince* of Peace sets up His reign. Respites there will be as we shall show farther on, periods of quiet when the world will again cry peace, but real peace will never return until an entirely different order of things is set up.

CHAPTER II.

Breaking the Seals Continued.

> The third seal opens; a black horse goes forth; and he that sat upon him has a pair of balances in his hand; and John heard a voice in the midst of the four living creatures say, "a measure of wheat for a penny and three measures of barley for a penny, and see that thou hurt not the oil and the wine."

Intelligent commentators—and there are very many of them who agree here—tell us that as the red horse represented wars, the black horse and rider represents famine which is so certain to follow great wars. Doubtless this is correct as far as it goes, but this horse and rider not only represent the shortage in foodstuffs; they represent the attempt of the governing forces to control the consumption and prevent the price raising on the necessaries of life. We know only the beginning of what food control and price fixing means in the United States—we should go to foreign countries to see it enforced to its fullest extent. We notice that wheat —the finer better quality of food—is not only spoken of, but barley—a coarser, less desirable quality—is mentioned; not only so, but the price is fixed, and the quantity specified; you may only purchase a fixed quantity of the better finer quality, but you must take with it a certain quantity of the coarser grade, and that at a fixed price as well. Is this the work of the black horse rider?—without a

doubt. Hurt not the oil and the wine. These are luxuries, we do not control these, let prices soar, let the people use all that they can pay for, do not hurt, or hinder their use or their sale.

We recently clipped from the Chicago Daily News, the following:

GERMANS BUYING CHAMPAGNE

Berlin Newspaper Says Huge Sums Are Spent For Luxuries

Amsterdam, Holland, June 13.—Despite widespread distress enormous sums of money are being spent in Germany on luxuries and amusements, the Deutsche Tages Zeitung of Berlin complains. It says that the consumption of champagne, which amounted to 10,000,000 bottles a year before the war and dropped to less than 5,000,000 bottles in the first year of the war, in 1917 rose to 20,000,000 bottles, although the prices ranged from 300 to 400 per cent higher. The newspaper also points to the crowded theater and the great increase in betting at the race courses.

Regulate the wheat and the barley, the necessaries; and this is right; we are offering no criticism; had not this wise precaution been taken, far more suffering would have been experienced; but it fulfils prophecy without a doubt.

If the third seal is not broken, the rider on the black horse abroad now, fixing prices, controlling consumption, inspecting the practice of dealers, the store rooms and coal bins of consumers, guarding the necessaries of life from waste and speculation,—what better fulfilment of this horse and rider may we expect? This horse and its rider—a sequence to the red horse and rider—is without rea-

sonable doubt now abroad and only God Himself knows when he will finish his course.

The fourth seal is broken; and a pale horse, meaning a ghastly, ghostly, pale green phantom horse, is let loose. He that sat on him was "Death" and Hell (Hades) followed after. Hades since Christ's resurrection and ascension, has been the abode of the spirits of the wicked dead. No saint of God since pentecost—when the church was built, or organized—has ever gone to Hades. Christ promised that the gates of hades should never prevail against His church, Matt. 16:18.*

Power was given to this rider over a fourth part of the earth "to kill with the sword, (war) and with hunger, (famine) and with death, (pestilence, R. V.) and with the beasts of the earth."

We have dealt with the "Sword" in connection with the second seal; the third seal touches the question of famine, but only incidentally, illustrating the means and precautions which are being taken as a preventive to shortage in foodstuffs; but this seal brings to our attention the horrors of war and its consequent results of famine, pestilence, and the revolutions that will follow. Since writing this chapter, we clipped from the Chicago Daily Tribune the following, written by James Keeley, a former Chicago editor:

> "European Russia, this coming winter, will be the world's most awful graveyard. Famine is not an impossibility. It is a certainty. Pestilence is reaping the first crop of a gigantic harvest. According

*Read our booklet, "Where Are the Dead: or, Future Rewards and Punishments."

to my information from a quarter to one-third of the inhabitants must die before next summer.

"Productive labor has been annihiliated and all financial system has vanished. Debts have been repudiated, banks abolished, and the gold reserve of the nation largely stolen."

Following pestilence comes "the beasts of the earth." Mr. Seiss says that he believes these were literally wild beasts, but this we very much doubt. Mr. Seiss teaches that the beasts which were seen coming up out of the sea and out of the earth in Rev. 13th chapter, were human beings. The original word in the Greek, which has been used both here and in the 13th chapter, is a different word than that which has been translated "beasts" in other places; it signifies most ferocious wild animals. With relation to the 13th chapter Mr. Seiss points out this distinction and tells us that human beings, incited to mob violence and moved to persecute their fellow men, are more vicious, will devise ways far more barbarous to torment their victims, than wild beasts; and we see no reason why this is not the sense in this, as well as in the 13th chapter; in other words, we believe it means wild mobs let loose.

We already see such things in Russia, being barely held in check in other nations, and we feel the rumblings of anarchy and the I. W. W.'s in our own fair land. This horse and rider—like the wonderful harvesting machines used in these days, which cut the standing grain, thresh, winnow and gather it into bags,—follows this destruction of human life in its different forms of war, famine,

pestilence and mob violence, gathering in the souls for Hades.

We believe that four seals have already been broken, that these horses are abroad. Four is the human number, or earthly number, the four points of the compass, the four seasons, etc.; four is understood to stand for the earthly number, three for the divine, and the two, four and three—seven—for the union of the human and the Divine, making the perfect, or full number; hence we have the seals and the trumpets in the complete number, seven.

God told Daniel, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." The time of the end has come, not *the* end, but the time of the end. God also told Daniel, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Do we show wisdom to sound the old threadbare theory that the Revelation is a sealed book and none ever have, or ever will understand it? In view of the unparalelled things which are occurring with almost every tick of the clock, is it not wisdom to read and observe and pray and expect that God will help us and not leave us in darkness? Of one thing are we certain—if only the wise shall understand and we do not understand—then we are not only unwise, but we will meet the fate of the five foolish Virgins. Matt., 25th chapter.

We claim no superior wisdom, but it seems to this writer that the first four seals are so clearly opened and operative now, at this present time,

April 1st, 1918, that those cannot be reckoned among the wise who fail to recognize these facts.

The next three seals representing the divine number will doubtless present manifestations of a power outside of, or independent of humanity, and so John's description would seem to indicate, for so far as we are able to see, they are yet in the future and, therefore, more obscure than those we have already considered. We admit that we must now enter more on speculative ground than heretofore. We have already denied any claim to inspiration or to superior wisdom in treating these subjects; but with a prayerful consideration of the matters before us, we hope to at least give a reasonable forecast of the situation ahead. If we are to take these matters as nearly literal as the Scriptures will admit—and I see no reason why we should not, for if the visions of the seer were only deep blind symbols, one may have one mode of interpretation and another a different one, each with as much consistency as the other—then we may look for some wonderful and fearful disturbances in the fabric of nature in the near future. Whatever they do stand for, of one thing we feel quite certain, they forebode something the most startling of its kind that this world ever witnessed, which will carry greater consternation and horror to the minds and hearts of the inhabitants of the world than any of the things connected with this war or its consequences have done. With these comments, we close this chapter, asking God's guidance as we proceed.

CHAPTER III.

Breaking the Seals Continued.

The breaking of the fifth seal presents a scene in heaven, souls of martyred saints pleading with God for vengeance.

We must not complicate matters by supposing that this scene will transpire in connection with other events which are to occur in the breaking of the seals to follow or the sounding of the seven trumpets; we must not suppose that these are saints who are martyred after the rapture of the Bride. This is the fifth seal, it is in its proper place, God has not so complicated this book of Revelation as man seems to think, and this writer is persuaded that the simplest and most natural manner of interpretation that will bear comparison with other portions of Scripture is the one which will prove to be the clearest and nearest correct in the understanding of this wonderful portion of God's word.

These souls were under the altar—disembodied—having individuality and conscious existence separate from their bodies. Mr. Seiss says, "That state which ensues as a result of corporeal death." This evidences the fact so often made clear in God's word, that the soul does not cease a conscious existence through the death of the body.

This altar was the heavenly, from which the earthly one was patterned. Seiss tells us, "the law

commanded the officiating priest to pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. Lev. 4:7. I have myself stood in the opening under the rock, on which this altar had its place, and stamped my foot on the marble slab which closes the mouth of the vast receptacle and satisfied myself from the detonations that the excavated space is very deep and large. And as the life of the animal was in the blood, this vast subterranean cavity was, naturally enough, regarded as the receptacle of the lives of the victims which were slain."

Why Mr. Seiss and other writers think it is necessary to await a horde of martyrs who should be slain during the tribulation period either before or after the rapture, to supply souls enough for this company is incomprehensible. It is absolutely unnecessary; hasn't the world turned out martyrs enough in the ages past to form a praying band in heaven for this occasion? And are they not enjoined to rest for a little season, until their fellow-servants also and their brethren (Israelites and Gentiles) that should be killed as they were, should be fulfilled? It seems to us that the statement of the vision with its attending information makes it clear enough that this praying band consisted of martyrs who had sacrificed their lives down through the ages prior to the Laodecean period of the church.

But why this prayer injected here? or why is it

mentioned here if it does take place? God seems to have ordained that His great work in connection with the human family is to be preceded and accompanied with prayer. The coming of Christ's kingdom was to be interceded for by the saints throughout the age. Christ Himself incorporated this request into what we call the Lord's prayer, (Thy kingdom come). How can people who disbelieve in the coming reign of Christ on earth, consistently offer this prayer? We repeat, God seems to have ordained that earnest prayer should accompany the works of His hands.

In the 18th chapter of Luke's Gospel the Lord presents the parable of the importunate widow and the unjust judge. The widow's prayer is for retributive justice; it is introduced in a discourse on the Lord's second coming. He refers to God's own elect who cry "day and night" unto Him for vengeance, asking the question, "and shall not God avenge His own elect * * * * though He bear long with them (or though He is long-suffering on their behalf)? I tell you that He will avenge them speedily; nevertheless, when the son of man cometh, shall he find faith on the earth?" Do you get the thought? If this unjust judge will avenge this widow, will not a just judge—God—avenge His own elect, His martyred saints? Yet notwithstanding His repeated assurances, when the time comes, when the tribulation gets hot and it becomes most popular to go with the world excluding God and holy things out of your life, meaning present ease and future dam-

nation, or present tests and hardship with future joy and peace; will He find faith on the earth?

This seal is one of the spokes in the wheel of God's judgments. The martyrs of past ages—for whom He has borne long and been long-suffering in their behalf—are praying in heaven *now* for God's vengeance to be poured out on a wicked world, and God is breaking the seals of judgment. We earnestly pray for God's mercy on us, we earnestly entreat that this fearful war may cease, but until the full measure has been visited on the nations we are interceding against the prayers of martyred saints in heaven.

We are glad that our own country has not entered so fully in the assaults upon God's word as our enemies have done, that she stands less guilty before God of many of the heinous sins of the world than they, in fact that she has stood rather the champion of truth and liberty; yet it is true that her hands are not entirely unstained with martyr's blood. Some of our big headed, but small souled theologians have tried to ape German higher criticism and infidelity, although we have not been leaders in these wicked and diabolical things. We may pray that God will temper His judgments with all the mercy possible; but God's martyred saints are praying for vengeance, and Jesus Himself has told us that it would certainly be meted out. Let us be true to our country in her time of peril; let us pray in humble submission for our nation; but let us expect that God, while speaking to the nations, will

be true to the last letter of every promise that He has ever made. This seal is one of the things that are connected directly with God's judgments, accompanying, and in some measure without doubt, precipitating the woes that are to follow.

There still remains a time of persecution and martyrdom after the breaking of the seals. An idea has gained considerable ground that the saints of the rapture are to be taken before any tribulation takes place, that they will escape all the trials and sorrows that are coming upon the world. Mr. Seiss was so imbued with this idea that he manufactured a separate rapture for a special few preferred saints. We are surprised at this, for an intelligent understanding of the many promises of deliverance does not necessitate such a conclusion; and there is nothing in either the gospels or the Revelation that would warrant such an assumption.

Mr. Seiss, to provide an escape for these favored saints, finds a rapture in the fourth chapter of Revelation where the voice speaks saying, "come up hither." There is nothing said or inferred that this invitation was intended for any one but John himself, and there is no evidence that John's body was taken to heaven on that occasion; in fact the whole inference is that John being "in the spirit" was transferred in the spirit, back and forth from earth to heaven accordingly as the scenes were shifted by the necessities of the panorama, and it is a matter of gravest doubt that his body moved in the slight-

est degree from the particular spot on Patmos where the vision began and ended.

We have great confidence in Mr. Seiss' grasp of the deep things of Revelation, but here we must differ with him, for his theory is untenable, unnecessary, and wrong, for without doubt four of the seals have already been broken and no rapture has occurred. The scriptural place for the rapture is after the sounding of the seventh trumpet.

During this prerapture period the tribulation affects the unsaved and the ungodly; and doubtless these tribulations will greatly increase; but the saints will escape except a spirit of persecution should arise. The question may be asked, how will they escape? And we answer, as the three Hebrew children escaped the fire and Daniel the lions—by faith. The children of Israel in Egypt, were kept from the plagues, while the Egyptians suffered extremely; even the death angel could not enter where the blood was on the door post.

This will be a time when hearts must be stout, faith in God must be real, the spirit of martyrdom will be present. It is the testing time of the saints, the sifting, the winnowing process. "He will thoroughly purge his floor." Matt. 3:12. "The ungodly will not stand." Ps. 1:5; none but the courageous, the faithful, the real *manly* ones, those who, regardless of sex, possess true manhood. Presumption will totter and fall, camouflage religion will accept anything easy and pleasant that is offered to them and the whole brood of nominal pro-

fessors will bow down; but the faith that will *not* bow down whether delivered or not, will have victory.

Do not expect to be lifted up on flowery beds of ease escaping the testing of the prerapture period.

> "For if God spared not the angels that sinned, but cast them down to hell; * * * and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked, * * * The Lord knoweth how to deliver the Godly out of temptations (or out of the testings of the tribulation) and to reserve the unjust unto the day of judgment to be punished." 2nd Peter 2:5-9.

God certainly can sort the populace over and do it just right—He knows how—and if you have a clean, courageous heart which believes God's word from Genesis to Revelation, you are all right.

It seems to this writer that the way is clear thus far, at least four seals have been broken—probably five—and there has been no rapture; but we will find the rapture in the 12th chapter of Revelation after the sounding of the seventh or last trumpet. We see no difficulty in locating the rapture and locating it Scripturally.

> "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump (the seventh) for the trumpet shall sound and the dead shall be raised incorruptible, *and we shall be changed.*" 1st Cor. 15:51, 52.

CHAPTER IV.

Breaking of the Seals Continued.

It is quite evident at this writing (July 12th, 1918), that the sixth seal has not yet been broken, that the things, which are to transpire at the breaking of that seal have not yet occurred. The first four seals are doubtless operative now. Four is the earth's number, and the fearful tragedies being enacted are the result of the four winds of heaven striving on the great sea (Daniel 7:2). God has set influences in motion working in men's minds—the great sea of humanity throughout the world—which cause insane opposition to each other. Men do not realize, one group thinks that it must master the whole world, and another group is compelled to meet the onslaught or submit like slaves. Not one realizes it, but it is God's hand working out His great plan in men. However, now the scene changes and God works direct from headquarters.

We have already considered the fifth seal which has quite probably been broken and is now operative. The sixth seal embodies wonderful disturbances in the fabric of nature such as have never been known, Rev 6:12-17. Reasoning from present conditions, we have felt quite sure of our ground interpreting the preceding seals; but we must now proceed more on the line of speculation, as we must handle unfulfilled prophecy. This we confess is

difficult and fraught with more chance for error, but we see no better way than to understand these things in as near a literal sense as their rendering and comparison with other Scriptures will allow.

Earthquakes have been more or less frequent since the beginning of time, but some writers have demonstrated that they have been increasingly frequent and violent of late years, that the last two decades have witnessed more, and more violent quakes than any like period in the world's history; but what is spoken of here—"a great earthquake"—is said to be in the original "a great shaking." This is probably the same as spoken of prophetically in Haggai 2:6 and doubtless referred to in Heb 12:26-28; here God promises that He will shake not only the earth but heaven also.

We are taught that there are three heavens or divisions of the heavens, the first being the atmosphere which surrounds the earth, the third, God's abode to which St. Paul tells us he was caught up. (2d Cor. 12:2) Doubtless this shaking takes place not only in the earth, but in the atmosphere or first heaven also. There was a great earthquake, the sun was darkened, the moon was changed, the stars fell, and the heavens departed as a scroll. Rev. 6:12-14.

> "But in those days after that tribulation the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24-25. "But now hath he promised saying, yet once more I shake not the earth only, but also heaven." Heb. 12:26.

We are looking for a great disturbance to take place in the fabric of nature; and when it comes the world will no longer be deceived in believing that it is the work of their hands, it will then be evident to all that it is the hand of omnipotence, and those who do not know and fear God, those who are not built upon the solid rock, will cry for the rocks and the mountains to fall on them, acknowledging that the great day of His wrath is come. Rev 6:12-17.

We need not state dogmatically what this occurrence will involve—such a declaration would necessitate a certain degree of speculation—but whatever it is, whatever its reality may be, it will carry with it all the consternation on the part of the people, all the horrors pictured in the prophecy; in fact it will carry *all* that the text implies, otherwise we must charge the inspired word with exaggeration. This we cannot do.

Every one—except the true child of God, the child of faith—will go down in the deepest consternation under the breaking of this seal; it will be to them like the handwriting on the wall. The awful scenes depicted here, were foretold in the old Testament prophecies, repeated by the Lord Jesus Himself, spoken of and referred to by the apostles in their writings and have been the theme of rugged Gospel preaching down through this age. Shall we minimize them? Shall we flatter ourselves that they mean much less than they say? No, let us be warned in season and see to it that we are full of faith and relying on His promises for deliverance.

Under the first four seals men fail to recognize the hand of God, and many will be swept off their feet by the interest and enthusiasm of present day work; they are forgetting God, but this great shaking will bring them back to their senses as never before. Some will turn to God; but God's word teaches us and past experience confirms it that comparatively few who have been brought to acknowledge God in times of great stress and trouble have stood true after the danger was over. Few indeed maintain their convictions or carry out the resolutions made at such a time.

What is needed is a rooted and grounded experience in grace which will hold like an anchor, firm in faith while fearful scenes of this kind are being enacted. St. John says, "herein is our love made perfect (dwelling in God and God in us) that we may have boldness in the day of judgment." 1st John, 4:17. It is apparent to this writer that these things which we have mentioned are at hand, even at our doors; and if so, how important it is for the child of God to be rooted and grounded in faith.

In opening the seventh chapter of Revelation John sees four angels standing on the four corners of the earth—the four points of the compass— holding the four winds of heaven. We refer, citing Daniel's vision (Dan. 7:2), to the four winds of heaven in the first part of this chapter as the powerful influences working in the minds and hearts of men, stirring them against each other. Here the winds are held by these angels, bringing a season of

respite. Men believe that things have returned to normal, disturbances in the earth and the heavens have subsided, and the recent horrors of the great shaking have passed into history. Doubtless scientists will have figured it all out on scientific principles showing the people that they were unnecessarily alarmed for had science been on her job she could have forecast these things and avoided all this great scare; but the wise who know and understand their Bibles, realize that it is only a calm before a greater storm.

Another angel ascends from the east. Probably none of these angels are seen or recognized by the natural senses, nor their acts or presence realized except by faith. This angel has the seal of the living God. God is a Spirit (John 4:24), the seal and the sealing are spiritual, it is the impress of the Holy Ghost. Eph. 4:30. By command of this angel the four winds are to be held—peace must reign temporarily—until the servants of God are sealed in their foreheads.

We would not be dogmatic concerning this sealing but the Scripture—and sometimes *we*—speak of the impress of character showing in the forehead. In the old dispensation Aaron wore a mitre, a plate of pure gold, and upon it was engraved "Holiness to the Lord." Ex 28:36. Aaron was commanded to wear this always upon his forehead. The type, a hand engraved gold plate on the forehead, "holiness to the Lord." The antitype, the sealing, or filling with the Holy Spirit showing in the face—the fore-

head—*producing* holiness to the Lord, especially readable and discernable to God Himself and the heavenly host.

John heard the number to be sealed, an hundred and forty four thousand Israelites. It will be noticed that the ten tribes, so long lost, will be represented. The object of this sealing was to prevent these Israelites from being harmed while the succeeding woes and vials of wrath were being poured out.

John turns again to a heavenly scene and sees a great multitude which no man could number; not Israelites, but all nations and kindreds and peoples and tongues; and we recognize by their white robes that they are the same or at least include those seen under the altar crying for vengeance. We are told that they came out of great tribulation, having washed their robes and made them white in the blood of the Lamb. Evidently they have prayed through; they have their white robes now; they have passed the trouble zone; they are blessed and happy, only waiting now for their resurrected bodies.

We do not need to divide these heavenly throngs into different classes as Mr. Seiss does; they are in heaven, they have on their white robes, and inasmuch as there has been no resurrection at this period of the revelator's vision, we see no reason for considering them in any other light than redeemed souls of the saints who have passed on before us since the begining of the Christian Era.

CHAPTER V.

The Seventh Seal, the Little Book, the Two Witnesses.

When the seventh seal opens, there is silence in heaven about the space of half an hour. We do not know the length of this period of time, nor do we know that it is important that we should. The apostle sees the seven angels, whom Mr. Seiss calls "presence angels," and who stand before God. And to them were given seven trumpets. Mr. Seiss enumerates the use of these trumpets; he says the voice of the trumpet is "the most significant voice known to the holy Scriptures." He speaks of this voice as the call to war, Num. 9:10; the announcement of Royalty, 1st Kings, 1:34-39; to call the people together, Num., 8th chapter; for proclaiming great festivals, Num., 10:10; associated with the manifestations of the terrible majesty and power of God, Amos 3:6; used in the overthrow of the ungodly, Josh. 6:13-16; they proclaimed the laying of the foundation of the temple of God, Esdras 3:10. Thus we see that the voice of the trumpet under the old dispensation had a significance akin to what it is generally understood is to be accomplished in the sounding of the seven trumpets in the Revelation.

"Another angel came and stood at the altar, having a golden censor; and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which

was before the throne." Again we see human prayers vieing with God in the great judgments accompanying the blowing of the trumpets. "The prayers of all saints." Since the sermon on the mount, God's children have prayed, "Thy kingdom come, Thy will be done, in earth as it is in heaven." Without doubt this prayer has been offered very often in coldness and formality, but it has also been offered by others who prayed in the spirit and with earnest desire, but who frequently did not comprehend its full scope and meaning. These earnest prayers have been preserved; and now as the succeeding judgments of these trumpets are about to be poured out, and Christ's kingdom about to be established on the earth, these preserved prayers "of all saints" are offered with incense by this angel on the golden altar before the throne, "Thy kingdom come."

At the sounding of the first trumpet hail and fire mingled with blood were cast upon the earth. Many and varied are the explanations offered by different commentators as to what this means. Any interpretation so far as we are concerned must be more or less speculative, but it is the writer's opinion that the most literal interpretation consistent with other parts of God's word will bring us the nearest to the truth. Just such things happened we are told, in the plagues of Egypt, so why should we doubt that God will bring back many of these plagues in increased power and vividness at the final winding up? To spiritualize and typify them

lands us at once in the sea of confusion with other writers, where no two agree and where the student is left in a worse condition than he would be if he studied these problems without helps. Countless theories have been given out by countless theorists, until the people in general are quite skeptical regarding this great and at the present time most important book of the whole Bible. Whatever these wonderful happenings are, the judgment of these trumpets grow more and more severe; the tests are harder for the child of God, and the influences tending to drive him away from God, grow stronger; meanwhile the torments of the wicked, growing more and more severe at every step taken, increase with accelerated force, making it much more difficult for a sinner to get saved or a backslider reclaimed. Rev. 9:20-21.

At this juncture of the vision God is already working in mighty power by the hand of man and in the forces of nature, and we wait to see some of the most marvellous manifestations of God's power on the one hand and satanic power on the other that the world has ever witnessed.

We will pass over these stupendous happenings which are to occur at the sounding of the remaining trumpets so far as they relate to judgments of the wicked and testings of the saints, acknowledging that any honest explanation would entail a greater amount of research than the writer is able to give and a greater degree of illumination with regard to them than he now professes to have. We will

repeat, however, that we believe that the simplest, most literal understanding of these statements consistent with reason and the general principles of the word of God will prove to be the nearest correct. But whatever we read or whatever we are led to believe that these statements forecast, let us not think that they have already occurred or that they *will* occur in any other than the regular order in which they are given; and above all, let us not be deceived into believing that they will be any less severe, appalling, and fearful, than the picture which God has given us, for to be tempted to think so is to believe that God's word deals in exaggerations and is unreliable. Man exaggerates, but God does not; let God be true if it makes every man a liar.

In the tenth chapter of Revelation, first verse, John sees another *mighty* angel come down from heaven. Mr. Seiss says that this was none other than the Lord Jesus Himself, and from the description given—"clothed with a cloud and a rainbow was upon his head"—we see no reason to doubt the correctness of this assertion. John was about to write here what he had heard, but a voice from heaven forbade him to do so. This angel stood upon the earth and the sea with his hand raised to heaven swearing by him who liveth forever that there should be delay no longer; Am. R.V. This angel also declares that in the sounding of the next, the seventh, the last trumpet, that the mystery of God should be finished.

This angel holds a little book in his hand. Seiss says that this sealed book is our lost inheritance, which has already been opened by this angel, the Lord Himself, and which he now hands to John, commanding him to eat it; meaning to read, meditate and understand it; telling him that while he would be greatly blessed in learning and understanding its contents, and in knowing what the will

The Mighty Angel

of the Lord is, and that this knowledge would be sweet in its taste, in living it out in his life it would be bitter. It is one thing to know and understand God's will, but to be true to men and tell them the things that they should know of God's wrath and of his judgments on wicked men, often brings bitter experiences. Persecution often fol-

lows which is bitter indeed; and this St. John found to be true in a remarkable degree, for it is said that he was thrown into a caldron of boiling oil. It was honey in his mouth but bitter in his vitals, for he was told that he must prophesy before many peoples. Some think that John will be one of the two witnesses, if this were true this bitterness might include that experience.

The angel commands John, after eating the book, to measure the temple—or sanctuary of God —or lay God's measuring rod upon it. How many of our present day temples and churches would measure up if we should lay the measuring rod of God's truth upon them? How many present day preachers have got the grace or grit, or even knowledge of the truth to do it if commanded? How unpleasant would be the task of measuring "them that worship therein?" How would the worldly rich man stand the rod on his business methods? How hardly would the libertine bear with the preacher whose salary he was helping liberally to pay, if the preacher laid the rod of truth on him? How would the lady of fashion, the devotee of society endure the truth relative to her life? But that is just what will come, and Jews, Catholics, Protestants, will all have their inner lives laid along side of God's rod of truth and be shown up in their true light.

To enter the United States army one must be measured, weighed, pass a physical examination of the eyesight, hearing and health in general, and

frequently it happens that where the local board has passed a man, the final examining board at headquarters finds that his heart is weak, and for that or some other defect, sends him back; the man who passes unconditionally is physically without a flaw. So the man or woman who weathers the storms and comes up in the rapture, will pass the scrutiny of God's inspection, will be a perfect specimen of what a Christian should be, measured by the rod of God's immutable truth.

The two witnesses are introduced in the eleventh chapter. Much speculation has been indulged in as to the identity of these witnesses, but what difference does it make? If it is Enoch and Elijah, as Seiss believes, or John and Moses, as claimed by others, or some persons who have never existed heretofore, we hardly see how that matters, as they represent principles which in God's mercy to a fallen race must be enunciated at this time, just preceding the rapture. We do not believe—as some claim—that it is the old and new Testaments, for we hardly see how that they could eject fire from their mouths, slay their opponents, or be martyred and their dead bodies lie in the streets for three days; neither do we see how that the old and new Testaments could typify all these things or be symbolized in all these different ways.

It is very evident that these witnesses are men, that they testify to the truths laid down in both the old and new Testaments, and that their burning testimonies are more than wicked men and loose in-

consistent professors of religion can stand; but such witnesses are needed and very opportune at such a time, to strengthen those who *are* true, to awaken those who are asleep, and to convict and condemn those who are living in sin and hypocrisy. The shaking has been great, many have fallen out, many have been blown away in the winnowing. Some have really wondered which was the right way and the ring of the testimony of these witnesses places such in a position before God where they must accept or reject; in their inner consciousness there will be no doubt which side they are now on.

The Apostasy fast ripens for destruction at this time, and the spirit of Antichrist will be everywhere present. But on the testimony of these witnesses many will be convinced and it may be that some will get converted as in the days of the martyrs of old. But now comes their martyrdom, all Hell lets loose as the rabble are given power to overcome them. Here the wicked, the vascillating, the weak kneed, and all but those who do know their God, conclude that these men must have been imposters after all. They, like the Kaiser, believe that might makes right; and as long as these witnesses had power to resist and kill their oppressors, they thought they were right, not on account of the truth, but on account of their power. But now the power is taken away, and the world, filled with the spirit of Antichrist, and regaining power to overcome and kill them, makes these spineless creatures conclude that these two witnesses were imposters

after all. How important it is to know the truth beforehand, for the truth shall make you free.

These are God's last telling witnesses to the truth. No one need doubt any more. But while the true light is so bright, and the false light under the spirit of Antichrist is so strong and formidable, only the true and the faithful—the most manly in character regardless of sex—will be able to stand. And they will stand true and not waver, presenting such a contrast to these weak, spineless, vascillating people!

May God greatly help us to prepare to meet Him; may God grant us grace and strength to go through all these tests and not be found wanting when He comes.

CHAPTER VI.

The Rapture of the Bride.

Following the testimony of the two witnesses, the seventh trumpet sounds; this is the last trumpet and it is here "at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible," (1st Cor. 15:52), it is here that we may look for the rapture, where we shall *all* be changed.

There was great commotion in heaven at the sounding of this trumpet, and well there might have been; for here Christ takes to Himself His great power. Heaven rejoices, but the nations were angry; heaven sees the final outcome—the destruction of all world powers—but the nations intuitively feel their coming overthrow.

This brings us to the twelfth chapter where the separation of the Bride from the nominal church, in other words the rapture of the Bride, is set before us. The scene is a sign or symbol in heaven, or as the word says, "a great wonder;" God's family are not all on earth, or all in heaven. This wonder is a Woman." God's church has always been typified as a Woman. She appears in heaven. This Woman is clothed with the sun, and she has put on Christ, the Sun of righteousness. She has the moon under her feet; and as moonlight is reflected sunlight, just so is the world living in light reflected

from the lives of true Christians, for "ye are the light of the world," Matt. 5:14. "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image." 2nd Cor. 2:18, R. V. By reflecting the true light Christians are being transformed preparatory for glorification, but here she has no further use for reflected light, she has the moon under her feet. Jeremiah speaks of God's new covenant with His people saying, "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them." Jere. 31:34.

"Upon her head a crown of twelve stars." The Israelites were divided into twelve tribes, each having its head; the church was headed by twelve apostles. In Rev. 1:20 we are told that the seven stars are the angels, or the ministers, of the seven churches; and we can safely consider that these twelve stars represent the angels, or the leaders of the great church, or people of God, since God called out and organized a people of His own, separate and distinct from the world. It seems to us that this is a most beautiful picture—this wonder in heaven —with which to portray God's church. The symbol, or wonder appears in heaven, but as we shall see, the drama is enacted on earth. A Woman clothed with the sun with the moon under her feet and a crown of twelve stars on her head; could we conceive of a more beautiful or a more appropriate

picture with which to show us His church at the time this scene is to occur?

"And she being with child cried, travailing in birth, and pained to be delivered." What silent truth—the Word of God—could not do, the tests of the prerapture judgments *will* do, namely: sift out the spurious, and by the winds of persecution blow away the chaff of the nominal church. God will shake, that those who *cannot* be shaken may remain. Some will stand true on principle, but will be too much absorbed in the things of time to appropriate the real oil in their vessels as well as in their lamps. Others have walked in the fullness of the Spirit, and like Elijah, in comparison with the seven thousand who had not bowed the knee to Baal, are ready for the rapture. Elijah was taken but the seven thousand were left. This Woman constitutes the church, and in her is hidden the mystical body of Christ—the Bride. Like the unborn child, they are present with the Woman but invisible to the natural eye. The wonder, sign or symbol is a Woman with child, could the representation be more fitting or perfect?

This Woman travails in birth and is pained to be delivered. The breaking of the seals were the beginning of sorrows, or travail pains, as the revised version renders it. No doubt she suffered more of persecution, opposition, and odium on account of those in her midst who lived further from the world, and nearer to God, than she would have suffered without their presence; although knowing that they

are sincere and true, she yet suffers on account of them and is pained to be delivered. The great Red Dragon stands ready to devour the child as soon as it is born. The hate, the venom, the awful spite of the Devil is always directed the strongest towards them that live the closest to God, and reflect in the largest degree the character of Jesus Christ. The Devil cares little about you or me, except in proportion as we are new creatures in Christ and filled with the spirit, thus representing the one whom he hates with a lasting venomous hatred.

Without any doubt the Devil knew that this birth, this rapture of the saints was about to take place. How he ascertains such things we know not; but we simply know that he is more alive and awake to these important happenings than most Christians are, for they will yawn while reading their Bibles and will pick up a story book and devour it with relish and declare that no one can understand these deep things of the Bible considering that any one who warns them faithfully is like one who mocks, as the sons-in-law of Lot considered him on the eve of the destruction of Sodom when faithful Lot went out to warn them. The Devil gave Pharaoh a premonition that a leader of the Israelites was to be born among them who would deliver Israel from Egyptian bondage, and Pharoah wickedly gave command that all innocent babes should be slain, but we have God's account of the whole matter and see how that God not only raised up Moses, but did so at Pharaoh's expense, for

Pharaoh brought him up in his own family, educated him in the best universities in Egypt, and employed Moses' own mother to serve as his nurse. Herod had knowledge from some source that Jesus was to be born and made all the ingenuity of the wise men of his kingdom enlist in his efforts to slay this supposed king of the Jews. We read of the fearful massacre of innocent babes again, but it was, always has been and always will be, impossible to thwart God's plans. Once more the Devil is awake and on hand to destroy the Bride of Christ, "for to devour her child as soon as it was born." Rev. 12:4.

"And she brought forth a man child." This Greek word "man," is used but twice in the New Testament (Rev. 12:5th and 13th verses), while man, masculine gender, used nearly a thousand times —comes from an entirely different Greek word. Mr. Seiss, and other Greek scholars tell us that this "man-child" has no reference to sex whatever; it stands for a manly, virtuous courageous child, referring to the qualities and character of the child and not to its sex. This child had passed through the sifting, the winnowing, the shakings of the seals and trumpets without a waver, and being without "spot or wrinkle or any such thing," was now ready, a man, or manly child, no reference to sex, but to character, tested and tried. This child is to rule all nations with a rod of iron. Some have insisted that this was the prerogative of Christ, and therefore this man-child must mean Christ. But these

people have overlooked the fact that the Bride is to rule with Christ, and therefore she must rule as He rules; and more than that, it is specially stated that the overcomers in the church at Thyatyra, (Rev. 2: 26, 27) should be given power over the nations, and rule them with a rod of iron. The catching up of this man-child could not refer to Christ's ascension as that occurred long before the book of Revelation was written, and John (Rev. 4:1) was shown "things which must be *hereafter.*"

There is no difficulty whatever, as the picture, beautifully adapted to this interpretation, fits the requirements in every respect, and comes seasonably in its proper place, after the seventh or last trumpet. Any other interpretation which we have seen confuses the question and fails to tally up, Scripture with Scripture. We are aware that this will upset some people's theories, but it is better to throw away a false theory than to retain it.

The child is born and evades the Dragon by being caught up unto God and to His throne. "And the Woman fled into the wilderness (or uninhabited place) where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

To avoid confusion we will drop for a moment the war in heaven and follow the Woman. Not that these matters do not follow in perfect order, but the war in heaven, the raptured Bride and the flight of the Woman are operative at about the same time or follow each other in rapid succession.

The Woman was given two great wings for her flight. What are these wings? we hardly think they are aeroplanes, as the world uses those and a flight with aeroplanes would not be secret or miraculous. Aeroplanes are man made, and these wings were given to her by God Himself. Seiss says, "when Israel came out of Egypt God marvellously strengthened every muscle, and invigorated every weakness; there was not one feeble person amidst their tribes, * * * * And when they came to the wilderness of Sinai where God spoke to them from the flaming mountain, He said, "ye have seen how I bore you on eagle's wings, and brought you unto myself * * * * And those same wings here appear again." Evidently these wings are not to be flying machines but will again be the miraculous help which God will render to such as flee by faith to the wilderness rather than fall in with the evil spirit of Antichrist when the evil day comes.

As the Israelites were nourished with manna, so the Woman will in some way be nourished by God. It is not essential for us to know how or with what kind of food. We find predictions of this flight, in Christ's discourse on His second coming, in Matt. 24:16-22, and in Mark 13th chapter and Luke 21st chapter.

The Dragon, or Serpent, "cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away of the flood. And the earth helped the Woman, and the earth opened her

mouth and swallowed up the flood which the Dragon cast out of his mouth." Mr. Seiss believes that this flood represents a host or an army, as floods of water often represent. Pharoah's host followed Moses and the children of Israel, but the red sea swallowed them up; Kora Dathan and Abiram withstood Moses and the earth opened up and swallowed them. It is not an unknown thing where God's people have stood true, when being pursued by a relentless enemy, for Him to perform a miracle of this kind for their protection; and we see no reason to question the position of Mr. Seiss in this matter. Certainly God is able, as the Antichrist pursues this hunted crowd of His people, to send a tidal wave, an earthquake, or by some means of divine interposition, to protect them from annihilation.

Returning to the war in heaven, we are not to understand that Satan was in the upper heavens where God's throne is located; he was cast out of the upper heavens long ago and after his ejection the heavens were purified, disinfected, so to speak. Heb. 9:23. It is quite well understood that his abode, and that of demons or evil spirits, is in the first heaven, the atmosphere surrounding the earth. St. Paul says, "we wrestle against the rulers of the darkness of this world against spiritual wickedness in high places," margin says the "heavenlies." Mr. Seiss says, "It may not be in every one's mind that the aerial regions, the air, the cloud heavens, the spaces above the earth are now the chief lurking places of demons but so the Bible teaches," and he

refers us to Eph. 6:12 and speaks of Satan being called "the prince of the power of the air."

This war in heaven is to be staged in the aerial regions, the first heaven. Satan tries to devour the child as soon as it is born, and evidently pursues her into the air where he is met in battle, he and his angels, by Michael and his angels who evidently prevail. After this battle their place was not found any more in heaven. "The great Dragon was cast out, * * * * he was cast into the earth, and his angels (demons) were cast out with him."

This caused great shouting and rejoicing in heaven, over the fact that salvation had come and the accuser of the brethren had been cast down. They call upon the heavens to rejoice, pronouncing a woe on the "inhabiters of the earth and of the sea for the Devil is come down unto you, having great wrath because he knoweth that he has but a short time." God grant that those who read these lines may be among those who are accounted worthy to be accepted when He comes, that they may be among those who, having escaped the corruption that is in the world through lust, have overcome *him* by the blood of the Lamb and the word of their testimony; for now follows the *great* tribulation. It will not last long; but it will be terrible while it lasts. The Bride will be taken up, the Holy Ghost removed, the Devil and demons let loose right here on earth, antichristian principles now obtaining in their fulness and the Antichrist on hand ready to appear.

CHAPTER VII.

The Antichrist.

> "And I stood upon the sand of the sea and saw a Beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

Mr. Seiss says, "Through all the ages of the world, there has been a Cain for every Abel, a Jannes and Jambres for every Moses and Aaron, a Babylon for every Jerusalem, a Herod for every John the Baptist, and a Nero for every going forth of God's consecrated apostles." These he states are types and precursors of the ultimate heading up of all evil in the final antichrist, adding "it is this serpent seed, in its ultimate development, even THE MANIFESTED ANITICHRIST, whose portrait is given us in the chapter we now enter."

The time is ripe, the witnesses have spoken and gone, the Bride has been taken, and the resolute few who are left have had to flee to the dens, the caves and the wilderness, or they have already been martyred.

This Beast, properly rendered, a most ferocious wild Beast, which comes up out of the sea, out from among the people, we most unhesitatingly say is the personal Antichrist; not his system alone, but headed by him—a personality. He is represented as a most ferocious wild beast. Ordinary wild beasts will slay their victims to satisfy their hunger, but

they have never been known to torture them as maddened humanity have been known to do. Except for God's intervention, the lions would have destroyed Daniel, but they would never have inoculated him with leprosy or tuberculosis as the Kaiser's men are reported to have done. Only for the form of the fourth, the three Hebrew children would have suddenly perished in the flames of the fiery furnace, but it took a Nero to fill his victims with pine slivers, setting them on fire to light up his garden and causing them to die of the most intense suffering. The torture inflicted on the early Christian martyrs, with much that has been written of the atrocities of the present German fighting machine, would put ordinary wild beasts to shame.

This beast has seven heads. Many and various are the opinions that have been advanced as to what these heads represent; some having settled it that the Pope is the Antichrist, tell us that these heads are seven mountains, or hills in Rome. In the 17th chapter of Rev., 9th verse, it says, "The seven heads are seven mountains on which the woman (the Scarlet Woman) sitteth." Seiss concludes that the seven heads are seven kings, presenting a lengthy argument to sustain this theory. We have no doubt that the Antichrist is a person, a man, heading a gigantic antichristian system to be sure, but this system is headed by a man who is known in prophecy as the Antichrist. This system has been in preparation for centuries. His seven heads are seven mountains—or systems, or divisions of one

great system—on which the Scarlet Woman—the Apostasy—sitteth. This Scarlet Woman represents back-slidden apostate Christians: and they are the shrewdest, most zealous politicians on earth. In fact an ecclesiasticism as soon as organized, almost necessarily starts as a kindergarten in political economy, and its representatives continue as they grow in numbers and age until they become past masters in all sorts of political wire pulling.

Like any other system or form of government, the antichristian system will be represented by departments or heads. These seven heads might be classified as follows: the legislative head, the administrative head, the judicial head, the military head, the mercantile head, the industrial head, and the ecclesiastical head. This seems a most reasonable proposition to this writer, no one supposes that the Antichrist will have seven real heads on his body, but the *system* he holds sway over will have. He will rule over the greatest world power this age has ever known divided into seven departments or heads. The above may not be the exact arrangement, but it will consist of subdivided authority, delegated and controlled by the Antichrist himself, so that these heads can properly be called *his* heads.

The ten horns of this Beast, bearing ten crowns, denote rulership, or ten kings. Mr. Seiss says, "This beast is an individual administration, embodied in one particular man. Though upheld by ten kings or governments, they unite in making the Beast the one sole Arch Regent of their time." This

is unquestionably the fact. There will be a federation of nations ruled by one supreme king or dictator.

To locate and describe these ten suzerainties would be a matter of more or less speculation on this writer's part, and, being quite unnecessary for the purposes of this work, we leave that to others who are better fitted to solve such problems, passing on to what we consider more important things.

The Beast was like unto a leopard. Wild beasts usually destroy their victims to satisfy their hunger, but we are told that the leopard falls on its prey whether driven by hunger or not, and often leaves its dead victim neither mangled or torn. This has been the characteristics of many ancient rulers, notably Nero, who took the lives of his victims from no rule of necessity whether political or otherwise. "His feet were as the feet of a bear. As the will is the means which carry us in our plans and decisions, it has been designated as our spiritual feet: "Thy word is a lamp unto my feet," Ps. 119:105; And your feet shod with the preparation of the Gospel of peace." Eph. 6:15. The foot of the bear is the most powerful in proportion to his body of any animal in the world, and we expect, of all men who have ever lived on earth, the Antichrist will be *the* man with an unswerving iron will. His mouth is as the mouth of a lion: the lion is the king of the forest and when he roars the wilderness trembles, his voice is eloquent with power.

We now see a character, as beautiful, sleek

and attractive as the leopard, and just as treacherous, cold blooded and merciless, with a will that iron cannot break or bend, and with an eloquence that will sway and captivate every soul of man who is not anchored in God. He has been given his power and authority by the devil, and he is backed by an almost universal sentiment that has been gaining ground and ascendency since the day of the apostles. Having all the wealth, the power and the influence of all the legislative, the administrative and judicial departments at his command, in fact, all subject to his dictation, when such a one opens his mouth in blasphemy against God, who will be able to withstand it? And on his heads the names of blasphemy were written.

As he appears, John sees one of his heads as it were, wounded to death, mortally wounded, practically dead, but this deadly wound was healed. He appears with one dead head, but its healing occurs after he appears. The restoration or healing of this head is the thing that will incite practically a universal admiration and endorsement of himself and his administration; it will be his first trump card in winning, as well as coercing the world to follow him.

The world generally is looking for one of the most gigantic struggles between capital and labor that has ever been witnessed. Socialism, anarchism, and different forms of industrial unrest are everywhere present. No lesser man or commercial general than Charles M. Schwab has recently been quoted as

predicting that we are near the time when there will be no rich men, or words to that effect. We expect to see such a successful war of the industrial, against the commercial head, that to all appearances the latter will be destroyed; but inasmuch as brains and not brawn are sure to win, out of the mixup, the

Typical Strike Scene

Antichrist will devise a plan whereby the brainy and the aggressive portion of both classes, will form a coalition, eliminate the drones and underlings from the moneyed class, and form a new mercantile head which will far exceed in efficiency, anything that has ever been known, and thus this deadly wounded head will be resuscitated.

Some months after writing the above, we clipped the following from an article by Mr. Charles M.

Schwab, in the September—1918—number of the American Magazine:

> "Workers, men who do things either with their hands or their heads, will be the real leaders of the world after the war. Nations will not be led and governed by men who are aristocrats only by birth or by riches. The aristocrats of the future will be the men who, either in business or in other directions, have distinguished themselves by what they have done for the progress and the prosperity of their country or mankind.
>
> "There is coming a more equitable readjustment of rewards for work done and services rendered. But the readjustment, to my mind, will take the form of evolution and not revolution."

Mr. Schwab undoubtedly sees the handwriting on the wall, but naturally he would not care to throw a sop to socialism, neither would it be a pleasant matter for him to contemplate a revolution as a means of bringing about the results which he foresees; but if our understanding of the head wounded to death is correct, together with its resuscitation, then Mr. Schwab will see the thing accomplished by revolution, and not evolution, should he live to the time of its accomplishment.

When this has been achieved by Antichrist, and the people see the world making such tremendous strides in worldly success, order brought out of chaos, by this mighty man, with every arm of organized government brought under his control, how people will wonder after him, saying "Who is like unto the Beast? Who is able to make war with him?" The whole life and thought of this Beast is to bring all men to his feet and win the world

to himself; his whole aim is the coronation of himself as God: (2nd Thess. 2:4) and every department, whether of justice—so called—commerce or what not, all being under his direct control will echo his will, his sentiments in everything, which sentiments will head up in blasphemy against God. They will *love* to blaspheme to please *him.*

The Antichrist will advocate, and introduce many things that a Christian could endorse today; he will propagate everything that seems to benefit the world and make it a better place in which to live; Christian professors who know nothing better than reform work will run after him, rendering him the most fulsome praise; he may be a staunch prohibitionist; he will propagate and build up works of mercy, public utilities for the benefit of the people, colleges, hospitals, etc.; he will foster the sciences, literature, music, the drama; he will do his best (and that is not a little) to make this world the very best place to live in that the human mind can conceive, he will endeavor to make it a veritable garden of Eden, and many will think that the millennium has come. Under his reign there will be one of the greatest seasons of worldly prosperity that has ever been witnessed, but as Mr. Seiss says, he will hide the love of money getting under the guise of benevolences and the public weal. The Antichrist receives the Devil's second offer of "All these things will I give thee if thou wilt fall down and worship me." Christ rejects, the Antichrist accepts and divides the spoils with his adherents.

Some have thought that the German Kaiser was the Antichrist, but this seems impossible. Without doubt he and his system are the most perfect type of Antichrist that has ever risen.

We were greatly impressed in reading "The Kaiser as I knew him," by Arthur N. Davis, D.D.S. Dr. Davis (an American) was the Kaiser's dentist, and we quote from a serial article from his pen which appeared in the Chicago Daily News.

> "This was the man whose various acts of consideration toward me, whose talents and personal charms had made such a favorable impression upon me! How trivial and inconsequential they all seemed now! * * * while he was outwardly displaying all the earmarks of a gentle character he was inwardly plotting to dominate the world.. * * * And yet strangely enough, even after the war had revealed the Kaiser to me in his true colors and had shown him to be capable of deeds which I should have thought were foreign to his nature, his presence always had a most remarkable effect upon me.
>
> I have a vivid mental impression of him now as I write. He is standing in the center of my room, drawn up to his full height, his shoulders thrown back, his left hand upon the hilt of his sword and his right hand emphasizing his remarks. * * * His ready, well chosen words entrance me. I feel that this man must be telling me the truth and I am ready to believe that before me stands the most unjustly judged man in the world. And then he shakes my hand in farewell and is driven away, and * * * there come before my eyes the desolation of Belgium, the tragedy of the Lusitania, the despoliation of France and Poland, the destruction of women and children in London and Paris and a thousand and one atrocious deeds which belie the Kaiser's fair words, and I realize that I have been talking to the world's most finished actor and have simply been bewitched by the power of his personal magnetism."

You have noted how the Kaiser and his following have entertained the thought of world conquest and world dominion, but he has simply appeared a little too early, he is a kind of John the Baptist to the Antichrist. The Kaiser will be conquered, he will decrease but the principles of his system will increase until they have mastered the world. "What! autocracy?" some one asks, no not an autocracy, but the wordly desires and ambitions of an aristocratic ungodly few, working and leavening the minds and hearts of a world-loving populace, until the controlling elements of a democracy, being thoroughly imbued with antichristian principles, will run mad on centralization and "efficiency," until the world finds itself in the grip of the Antichrist and his system, which will be a very much improved and greatly elaborated system like that of the German Kaiser.

The Kaiser and Antichrist are near kindred, the world will whip the Kaiser, and Jesus Christ will conquer the Antichrist, and both will spend eternity in the lake which burneth with fire and brimstone; so let us beware lest we become wedded to the spirit and the great world system that made the Kaiser what he was, whether that spirit bears the label of Autocracy or Democracy.

He makes war with the remnant of the seed of the woman; the bride has been taken, the woman has flown to the wilderness, but here and there one sees the truths that have been taught and emphasized in the flight of the woman, and in the death of

the martyrs; but as fast as one does get light and stands for the real truth, the Beast makes a war of extermination of all such. These are times more trying than any that has ever been known and unless the time should be shortened there would no flesh be saved, but Jesus promises that these days shall for the elect's sake be shortened. Matt 24:22.

CHAPTER VIII.

The False Prophet.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

Mr. Seiss says, "The Antichrist, though an individual, is not alone. He not only has the ten sovereignties working into his hand with all "their power and strength," but he has a more intimate and a more potent companion, hardly less remarkable than himself, duplicating his power, and without whom he could not be what he is. * * * The religious element is one of the most powerful in humanity. Its great potency appears in all the history of mankind. It cannot be ignored, suppressed, or put aside. * * * The Antichrist, though opposing and exalting himself" above all that is called God, or that is worshipped, "still finds it essential to have a religion. The Dragon sets up the Anti-God, the ten horned beast, his son, is the Antichrist; and the two-horned beast, proceeding from, and operating in the interest of both, is the Anti-holy Ghost, and these three are hell's Trinity."

This Beast without doubt, represents a person, and we are told that he has miraculous power, causing fire to come down out of heaven in the sight of men, deceiving them by miracles which he does. Unless people learn the *principles* of Bible truths and stick to them, the Devil will present all other kinds of proofs with which to fool them.

Mr. Siess notices that this Beast somes up out of the earth, not out from among the people—or sea—as the first Beast does, and he believes that this is a man resurrected from the dead, and inclines to the belief with some others, that it is Judas Iscariot. We do not know whether this person will be a resurrected being or not, we incline to that belief, but if a resurrected person, it matters but little so far as this work is concerned whether he is Judas or some other, our greatest concern is to know his mode of operation that we may avoid being deceived ourselves, and that we may faithfully warn others.

He is a coworker with, and a vicegerent of the Antichrist, of that we may feel sure, and we need to know his method of working and watch for the spirit which he manifests. He performs miracles, therefore we should scrutinize very closely miraculous things done in the name of religion. The Devil can work miracles through human agencies, to deny it is to shut ones eyes to the truth and render oneself open to the most subtle deception. "The test of a miracle is its supernaturalness; the test of its source, is the doctrine, end, or interest for which it is wrought." Seiss.

This Beast has two horns like a lamb; Mr. Seiss says, "Horns are symbols of power; but these horns have no diadems, and are like the horns of a gentle domestic animal. Political sovereignty, war, conquest, and the strength of military rule are therefore out of the question here. This Beast is a prophet,

a spiritual teacher, and not a king or Warrior. His power has a certain softness or domesticity about it which is sharply distinguished from the great regal horns of the first Beast, although, in reality of the same Wild Beast order and belonging to the same Dragon brood."

We can hardly do better than to endorse Mr. Seiss in his description, and ascriptions of this Beast—the False Prophet. Again he says, "Taking the whole history of all religions, true and false, * * * and searching for the elements of their hold on men's minds; their power, it will be found to reside in two things, which * * * we may call *naturalism* and *supernaturalism;* that is, the presence of revelations, or what are accepted as revelations, from the superior powers, and held to be divine and binding; or conclusions of natural conscience and reason, deemed sacredly obligatory because believed to be good and true. It is difficult to conceive on what other foundation a religion can rest; and analysis will show that on one or the other of these, or on both combined, all religions *do* rest, and *must* rest. Here is the seat of their strength, their power, whether true or false, the horns by which they push their way to dominion over the hearts and lives of men. They are just two and no more. * * * He is lamblike in that he proposes to occupy only the mild, domestic, and inoffensive position of spiritual adviser.

What more gentle, and innocent, than the counselling of people how to live and act, for the secure-

ment of their happiness! But the words are like the Dragon, in that such professions and claims are in fact the assumption of absolute dominion over the minds, souls, consciences, and hearts of men, to bind them irrevocably, and to compel them to think and act only as he who makes them shall dictate and prescribe. Only to the eternal God belongs such power; and when claimed by a creature, is, indeed, the speech of the Devil, the spirit of hell usurping the place and prerogative of the Holy Ghost. * * *

There is then, to be a new religion for our world, as scientists and reformers already claim and proclaim. It will also be a powerful and universal religion. It will ground itself in pretensions to the profoundest wisdom, intelligence, reason, truth, and progress. It will sway the earth, and carry with it all who are not written in the Lamb's book of life. It will be the final coronation of progressivism, of human perfectibility. But it will be a religion whose God is Antichrist, and whose sacraments are the seals of damnation, inevitable and eternal. God save us from unfaithfulness to His Gospel that the "strong delusion" which leaves no hope may never touch any one who hears this warning of what is to come."

> "And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that they make an image to the Beast which had the wound by a sword, and did live. And he had power to give life unto the image of the Beast, that the image of the Beast should both

speak, and cause that as many as would not worship the image of the Beast should be killed." Rev. 13:14, 15.

Mr. Seiss says that this image is a statue, which is the impression naturally gained from the reading, but it is the writer's impression that Mr. Seiss, had he written his book fifty years later would have thought differently.

It is the opinion of this writer that this "Image" represents some apparatus, system, or means by which the outward character of the Antichrist (possibly his system of work included) will be constantly brought to the mind and attention of his subjects, making him omnipresent—or as nearly so as his great resources are able to make him—throughout the entire world.

Jesus, at His first advent was circumscribed in His operations by His humanity, He could be in only one place at a time, hence Jesus declared, "It is expedient for you that I go away: for if I go not away; the Comforter will not come unto you, but if I depart, I will send him unto you, and when He is come, He will reprove the world of sin, and of righteousness, and of judgment." Jesus was not—in His humanity—omnipresent, but the Holy Ghost is omniprsent in spirit-filled men, and *after* Pentecost, when the Holy Ghost *had* been given, St. Paul asserts, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconcilation. Now then we are ambassadors for

Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:19, 20. We see that Jesus is omnipresent or manifest to our sensibilities, by the Holy Ghost in spirit filled men.

Whether this image, or likeness—picture of this Beast—is to be a statue, in other words a molten or cast image, or whether it is to be what the Bible calls a "graven image," meaning an engraving or a picture; assuming that the Antichrist and False Prophet are human personalities, limited and circumscribed in the manifestation of themselves to a world of people scattered all over the inhabited globe, rapid as transportation has already become, and making all due allowance for increased rapidity of locomotion by air and other means in its future development, it is quite evident that something approaching nearer to the omnipresence of God's Holy Spirit will be required than a cumbersome statue, with which to keep the personal attractiveness, the commanding eloquence, the extraordinary wit and wisdom, of this wonderful personage, constantly before the minds and attention of the world's populace, assisting him to enforce his iron will, dictating his every wish and desire in their every day lives, and by which he can spread his propaganda and inoculate the people with his very presence and self.

What, may we ask, would best serve such a purpose? Would a clumsy statue, moulded from cumbrous earthly materials; or, would a large num-

ber of molten images, set up in different parts of the world, which at best could not be a perfect reproduction of his affableness and expression of counteance under varying circumstances, or would the moving picture film, which can be sent by mail in perfect duplicates the world over, and set in operation in every town and hamlet in the world, better meet the requirements of a fictitious omnipresence?

What is the best and growing illustrative medium in the world today, is it works of art in sculpture? No; comparatively few—when we consider the populace as a whole—who care a hill of beans for art in this line. Is it newspaper and magazine illustrations? These are very popular and have a great circulation, but compare their popularity, the money expended on them all with the enormous expenditure of money on moving pictures, and illustrated periodicals take a very small place beside them. What warrants the colossal salaries which are being paid to men and women of mediocre ability who pose and act for this work? It is the enormous patronage which they bring to the most universally popular kind of art, or image work in the world.

What is already inculcating the spirit of the world in the masses more than any other thing? What is depleting the prayer rooms and the social means of grace in our churches to an alarming extent is it the dance hall, the card party, the lodge? No; like Saul in comparison to David, they

have slain their thousands, but the moving pictures have slain their tens of thousands.

But the moving pictures do not speak! and this image or picture must speak. Moving pictures have already been made to operate with a phonographic connection representing the human voice. Like all human invention it has to be perfected and has not yet reached the stage of what is known as commercial success, but it requires no prophetic mind, or stretch of the imagination to say that the time is not far distant when the movies will speak as well as act, and when all the movements—or so many as may be desired—of our leading men, will be reproduced on the screen, showing every gesture, every facial expression, and reproducing their words with every inflection of the voice; in fact, perfectly presenting them to the consciousness of the individual through the medium of eye and ear, rendering them as nearly omnipresent as it is possible for human ingenuity to do.

Furthermore, if, as some stoutly maintain—and we frankly admit—this Beast represents a gigantic world power or system (only we add that it must necessarily be headed by an individual, fitted and prepared for the work of operating this system), then the moving picture is the *only* medium which human hands and inventive genius can produce, that we can conceive of, which can be used as an image, or a likeness of the great group in operation, the system itself. A point in illustration of what we say is the moving picture entitled "Uncle Sam at

Work." This we are told is a most interesting, and instructive picture, showing on the screen the various operations of employees in the United States Mint, and in other departments of government service at Washington, D. C.

How could a statue, or carved or molten image, or even the best illustrated magazines, so clearly and graphically depict these different and varied operations, and show the exact expressions of countenance of the employed, and convey them to the human mind?

Reader, you may accept this for what it is worth, but it is the writer's firm conviction that we may find the solution of many of these seemingly deep and mysterious visions which John the Revelator saw, in things right at hand, things which today are commonplace. They were great and marvellous in John's day, even fifty years ago many of our most common things, telephone, electric cars, horseless carriages, flying machines and moving pictures would have been considered among the impossible.

This Beast—the False Prophet—causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; and he gets up a boycott system whereby no man may buy or sell save he that hath the mark, or the name of the Beast, or the number of his name. All this buttoning, labelling and tagging that we see today is for the preparation of the human mind, getting it in readiness for the great coming tag day when the False Prophet, under the direction of the

Antichrist, will get humanity in shape to pass the requirements of doing business, or even living peacefully under the reign of the Antichrist. The mark was placed on the forehead—a tag showing his mental bias toward the Antichrist—or in his right hand, a tag showing his labor union connection. We take this to mean that his button or tag, was a proof that he was affiliated—if a laborer—with such union or labor organization as was endorsed by Antichrist, and if a man of affluence, he was affiliated with such religious, social and political organizations as were propagated and sanctioned by Antichrist. A system of registration, in which these tags and buttons would be issued by proper delegated authority, will doubtless be installed which will be practically perfect in its working.

No man could buy or sell who was not thus tagged, buttoned or branded officially, with the name or sentiments of the Beast, or the number of his name. His number was 666. Number six is the evil number, as the darkest hour preceding dawn; Christ crucified the sixth day, Friday. Six is the completion of evil, his number is a trinity of sixes—666—. How strange, but multiplied thousands who pass for excellent Christians will then be buttoned and tagged with the trinity of evil without being conscious of its significance.

Mr. Seiss holds the opinion that this mark will be a real branding, he says, "As masters in old time branded their slaves, and owners of stock brand their cattle, so are the people branded under the

Antichrist. Declining the baptism of Christ, they must take upon their bodies the sign and seal that they are sold and held as goods and chattels of hell." We doubt this explanation of this sealing, it seems to this writer that such a drastic requirement would create a most unfavorable impression with the people at large and would excite prejudices in the minds of the people that would be inimical to the Antihrist's popularity; we believe that it will be something more subtle and deceiving like the registering, buttoning and tagging, for all of which the people will be already prepared when he comes. But whatever it is, it will be equally as binding, enslaving, complete in its control, as the actual brand in the flesh would be, but if not subtle, deceiving, making it in a way acceptable to the people, it would not be characteristic of Antichrist.

CHAPTER IX.

The Vials of Wrath.

We notice in the 14th chapter a Lamb, or we might say *The* Lamb on mount Sion, and with him a hundred and forty-four thousand, having the name of his Father written in their foreheads. This description ought to identify them beyond a doubt as the 144,000 Israelites which we read about in the seventh chapter. Mr. Seiss enters into an elaborate discussion regarding these sealed ones, concerning their location at this time, and also concerning their song, all of which is interesting and doubtless true, but space forbids us to quote him here.

We have in this chapter messages from angels flying in the heavens, one having the everlasting gospel to preach. At this juncture, the power and spirit of Antichrist is such that all human effort to preach the gospel is immediately suppressed; but the gospel *must* be preached and it *will* be preached if it has to be done by angels. This gospel preached by these celestial ministers, is largely a savor of death unto death—a judgment message—as very few indeed will embrace it. There are still an extremely small number of savable souls as is evidenced by the 12th and 13th verses.

The idea that there is no hope, absolutely no chance, for a soul to be saved after the rapture of

the Bride, is erroneous, and the claim which is made by some that a person is a second probationist who believes in the possibility of salvation for a soul after the rapture, is absurd, showing a sad lack of understanding of theological terms. A man's probation is his trial on earth, covering this present life from the cradle to the grave, and to say that a person who happened to be born at about the time of the rapture would be deprived of a chance for his salvation, is to say that God is a respector of persons. It is a doctrine as false and pernicious as the early calvinistic doctrine of infant damnation. These doctrinaires used to tell us that "hell was paved with infant skulls."

Again, to teach that there will be a sweeping revival after the rapture, is, we believe erroneous; we find no warrant for such a conclusion in the Word of God, and at the period we are now considering, there will be so few who have the moral fibre and backbone, to embrace the gospel message of salvation, that their numbers will be negligible indeed. The overwhelming majority of the people will chance God's fearful judgments proclaimed by the angels, rather than to face the certain loss of life (possibly by the most fearful means of torture) at the hands of Antichrist and his following.

These are fearful judgment messages, awful assurances of God's wrath, proclaimed by angels, to be visited on all who worship the Beast and receive his mark, but, thank God, His mercy shines out from the dark judgment clouds in verses 12 and 13,

> "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth.

This announcement "from henceforth," was made by the Angel some time after the rapture. The last of human testimony and human preaching of which we have a record, came from the two witnesses, but under Antichrist, human testimony for Christ is suppressed altogether, and any who dare be so fool-hardy as to even refuse to worship the Beast and receive his mark, are quickly disposed of. People in general however will have so compromised with the world and sold out to Antichrist at this time, that even angel messages accompanied by the fearful carnage and suffering which will follow the thrusting in of the "sharp sickles" will cause no repentance on their part.

The wine press was trodden without the city with blood flowing the streets up to the horses' bridles. The seven vials—or bowls—filled with the wrath of God are to be poured out; the first brings a grievous sore on all who had the mark of the Beast and who worshipped his image: reader, if you are a lover of the world, a devotee of its fashions, carried away with the "Movies," and elated to be tagged and buttoned with every new fad that arises, beware and see what you are heading up to, you are a good subject for a worshipper of Antichrist.

The second bowl is poured out upon the sea and it became blood, and every living soul died *in* the

sea. This cannot mean the populace as in other places but must refer to the sea, as otherwise the whole population would die at this time which is not true, and furthermore, immediately following, the rivers and fountains of waters are visited with the plague and are all turned to blood. Such things occurred in the plagues of Egypt, and why should we think it a thing incredible that God should repeat them in an enlarged way at the end and judgment of the world?

The fourth vial is poured out on the sun, greatly intensifying its heat until men are actually scorched as with fire, but they do not repent, on the contrary, their seared and hardened consciences and hearts become calloused, and they blaspheme the name of God. The fifth vial is poured out on the seat of the Beast producing great darkness throughout his kingdom, and the hardened wretches "gnaw their tongues with pain and blaspheme the God of heaven and repented not of their deeds." Rev. 16:10, 11. The sixth vial is poured out on the great river Euphrates, drying up its waters in preparation for the way of the "kings of the east." Mr. Seiss gives a very interesting exegesis of this preparation and its consequent results which we will not attempt to quote here. He believes this to be a way prepared for the incoming hordes who will join the forces which are to be arrayed against God and His hosts in the last great battle between the forces of good and evil. His explanation of this great event is both interesting and instructive, but

we, in this work, are principally interested in pointing out the methods God will employ in these great judgments, and especially, the principles adopted by the opposing forces of evil, laying emphasis on the seriousness of the far-reaching consequences of being found on the wrong side.

At the outpouring of this vial John saw "three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet." Rev. 16:13. That God allows wicked spirits to influence the minds, and in that way direct the actions, of rebellious men against their own best interests, is not only a fact but a matter of history. Pharaoh's heart was hardened, doubtless through the intervention, advice and influence of evil spirits. To show us a perfect example of a man of God, Satan was allowed to test Job to the last limit of human endurance. Seiss calls attention to the time when the wicked Ahab had reached the height of his rebellious career, that God allowed a lying spirit to go forth into the mouths of all his prophets to persuade him to go up and fall at Ramoth Gilead. The Lord chose this wicked spirit to do the work, but God was faithful to Ahab and sent a true prophet to tell him the actual truth. This is a story full of interest, read it, 1 Kings 22:19-38.

"These unclean spirits like frogs have the power to work miracles, Satanic miracles, by which they offset everything divinely supernatural and persuade men by their preaching, oracles, and lying

wonders, stirring up all the powers that be, to unite in one universal movement to suppress and exterminate the incoming kingdom and power of the Lamb." Seiss.

These unclean spirits inculcate their doctrines, and enlist the co-operation of the people by obsession and possession of the minds and hearts of public orators who propagate and scatter the doctrines of the Dragon and the Beast world-wide. Just what these doctrines are, being more filthy and unclean than what has already preceded, we are unable to say, but judging by the looseness in deportment between the sexes, the alarming increase in the divorce evil, the disregard of the sacredness of the marriage tie, the immodest fashions adopted by the female sex in their wearing apparel, with the growth of secret sins and sodomy, it appears to this writer that the world is preparing itself for a great incoming flood of sexual uncleanness, free loveism and indiscriminate harlotry.

These three spirits are *unclean* spirits, they go forth to the kings of the earth to gather them together to the great battle of God Almighty. We are not positive that this uncleanness has reference to the things mentioned above, but we do know that departure from God is the first step towards the introduction of these evils, and we expect that the further men depart from God, the deeper they get involved in licentiousness, as we are so clearly taught in the first chapter of the Epistle to the Romans. Men in this condition of heart will fight

to the bitter end for their liberty to indulge and satisfy their lustful passions, and doubtless God's decree, of the hottest hell for adulterers, branding at the same time such who have more than one living companion, in other words, divorced persons who have remarried during the lifetime of the former partner. Mark 10:11-12. Romans 7:3. These together with the vast and growing numbers of married men and women who are false to their marriage vows, the large army of unclean mortals in other lines, all of which practices have been conducted with considerable secrecy up to the present, when the old world gets ripe enough, these are going to resent the restraint put on such practices and demand that they be made respectable by public endorsement, and they will cry out in maddened determination against God's restraining mandates, saying, "Let us break their bands asunder, and cast away their cords from us." Psalms 2:3.

As a pointer, showing the present trend of things in the world, but at the same time confirming our statement that the world is not yet ripe for the ministry of these unclean spirits, we quote from this morning's Chicago Daily Tribune, August 23, 1918:

BATHING BEACH SHOCKS POTSDAM; POLICE CALLED IN

(By Cable to The Chicago Tribune.)

LONDON, Aug. 22.—The Daily Express reports from Amsterdam that such scandalous scenes have taken place at Zoppot, a fashionable Prussian bathing resort near Dantzig, that the police were ordered

by the military authorities to take drastic action.

This popular watering place has hitherto been under the direct patronage of the crown princess of Germany, but mixed bathing in what is known as "family bath" has been accompanied by such flagrant indecency that the crown princess has hurriedly been summoned back to to Potsdam, as "Zoppot is no longer a possible place for her imperial highness," and the police have taken possession of this principal area and put a stop to the bathing.

Meanwhile a number of men and women belonging to good German families have been arrested for misbehavior of so shameless a character that the newspapers have been prohibited from publishing the details of the charges beyond the fact that they refer to "flagrant and open immorality."

Whatever the especial teachings of these unclean spirits, they are demons, they work miracles, they go forth to the kings of the earth inciting them to do battle with the great God; and rationalism, Theosophy, Free-thinking, Mormonism, Higher Criticism, Future Probation, Sinning Religion and the whole brood of let down and apologize for a full and complete salvation from all sin, have been paving the way for the work of this final culmination of sin and uncleanness, which is to bring to a climax all rebellion against God, and precipitate the greatest battle ever known, which will be staged in the near future.

"Behold I am come as a thief, Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. Rev. 16:15. And He gathered them together into a place called Armageddon." Some have asked if this world war was not Armageddon, but we fail to see how it can be. The present war is the "*beginning* of sorrows"

it is a quarrel between the nations themselves, but Armageddon is a later war and is waged by the world against God. The world is not yet ripe for a war with God, it is making rapid strides, but not yet where its forces could be brought to a practically unanimous agreement for such a war.

We see no better way to understand these wonderful upheavals in the forces of nature which are recorded in pouring out of the seventh vial, than in a literal way, and in absence of better enlightenment we prefer to so consider them. We believe that the thunders, the earthquakes, the division of Jerusalem into three parts, together with the extensive change in the topography of the earth, the great hailstones, (like cakes of ice delivered by the ice man weighing a hundred of pounds) are all real just as described. At any rate, this vivid and awe-striking description of God's workings, refer to nothing that is commonplace, for when we see the terrible, and much to be dreaded calamities with all their attendant suffering and misery which has been brought to pass by men in this present world war, what means must an omnipotent God employ to conquer and vanquish *all* the nations of earth united together, aided by the inventions of modern warfare, and augmented by all the further improvements which may yet come, when they are gathered to do Him battle? Some may say that God could conquer them with a small worm, doubtless he could,

but when he says thunders, earthquakes, hailstorms, plagues and such things we doubt if He means worms.

Seiss says, "Antichrist has taught them to curse God and die, and so they curse and blaspheme to the last, unsoftened and unchanged by all the terribleness of an oncoming perdition. It is by these plagues that their earthly existence ends with the whole economy of things to which they cling; but their last words are curses, and their last breath is blasphemy, * * * There is but one explanation—people do not half believe. They profess to receive and honor the Bible, but they do not credit what it plainly says. * * * Either they do not think at all, * * * or their thinking is secretly, if not confessedly, tinged with suspicion that these mighty revelations are nothing but unsubstantial speculation or doubtful theory. * * * They talk of God, but to them He is an impotent God. Consciously, or unconsciously, their souls are thus in a condition of skepticism, which empties the Divine Word of all reality to them. * * * What is more irrational than rationalism? Is God helpless to fulfil His word because He in nature proves Himself Almighty? Hath He made the blunder of binding His hands with His own omnipotence? such would seem to be the essence of some men's reasoning.

"Be admonished then. * * * Be sure that God is God, and that His word must stand, though worlds dissolve. * * * You see what is the end that cometh, you see with what forbearance and

mercy the threatened thunderstrokes of death are still held back, that men may hear and fear, and turn to Him and live. * * * Fix your trust in Jesus, and follow and obey Him in sincerity and in truth, and when His judgment strikes, it shall not harm you."

CHAPTER X

The Scarlet Woman.

We have in the 17th chapter an interesting figure to consider. The introduction of this woman in this connection is not necessarily in chronological order. She has occupied a place in history throughout the entire age, but this is the time of her approaching end, hence her introduction here is quite proper. She seems—in some mystic way—to be associated with a city or place, called Babylon. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verse 5.

In the sixth chapter of this book we mentioned that in the Bible, the church is frequently typified as a woman and concluded that the woman, the great wonder in heaven, represents God's church. Here we have a different woman, one who presents an entirely different appearance. Mr. Seiss notes "the evident correlation and contrast between the woman pictured here and another woman described in the twelfth chapter." The first was seen in heaven, this one in a wilderness. Both women are mothers: the first brought forth an offspring who was caught up to heaven and was to rule all nations, but the second "is the mother of harlots and of the abominations of the earth." The first

is clothed with the sun, with the moon under her feet, having her head bedecked with twelve stars; she is arrayed in heavenly apparel. The second is gorgeously dressed with the adorning of this world, purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness. Rev. 17:4. Mr. Seiss remarks that "both are very conspicuous and fill a large place in the history of the world. * * * That they are counterparts of each other there can hardly be a reasonable doubt. The one is a pure woman, the other is a harlot. The first is hated by the powers on earth; the second is loved, flattered, and caressed by them. Where one has sway, things are heavenly; where the other lives, it is wilderness. The one produces masculine nobility, which is ultimately caught away to God and to His throne; the other produces effeminate impurity, which calls down the fierceness of the divine wrath. The one is sustained and helped by celestial wings; the other is supported by the Dragon power—the (scarlet colored) Beast with seven heads and ten horns. * * * The one finally comes out in a heavenly city, made up of imperishable jewels * * * the other finally comes out in a city of the world's superlative admiration, which suddenly goes down forever under the intense wrath of heaven."

As the Dragon corresponds to God, Antichrist to Christ, and the False Prophet to the Holy Ghost, each in diabolical opposition and counterfeit of the

trinity of heaven; so this Scarlet Woman is the counterfeit and bitter opponent of the true church of Christ. She is not a new character. Abel met her, Christ recognized her in her opposition to Him through the apostate Jews, when He declared unto them,

> "Behold I send unto you prophets and wise men, and Scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharius, * * * whom ye slew between the temple and the altar." Matt. 23-34, 35.

Stephen also had an introduction to this woman when he preached his first and last sermon that is on record.

This Woman was drunk with the blood of the saints and with the blood of martyrs. The bitterest opposition and the persecution and martyrdom of the saints of God, has almost invariably been inflicted by apostate religionists, or propagated by them. As the Sunclad Woman presents the most striking, the most apt and beautiful picture of God's church, the Scarlet Woman as fittingly represents the false church or the Apostasy.

We conclude then that this Scarlet Woman represents false or counterfeit religions, particularly the Apostasy. We doubt, as some able commentators have thought, that she represents *all* the false religions, such as Buddhism, Mohammedanism and others which do not recognize the God of Heaven

and Jesus Christ, although such may be the case; but we feel rather that she impersonates those religious bodies and persons, who outwardly professing to live by God's word and dictum, have fallen away, or in other words, who are apostates from the true religious faith; therefore for brevity we will call her the Apostasy.

Among Protestants there has long been a theory that Catholicism, or the Pope, would be the Antichrist; but we should disabuse our minds from this error. The Antichrist will attract, and command people of all religious beliefs together with those of no religious connections or professions whatever. He will woo and win the whole world to himself, and a little careful thought will convince an unprejudiced person that he could not use an established creed to the exclusion of all others. He can never win the people that way. The Pope cannot make many Catholics out of Protestants, for after all these years of contention and variance between the two factions, it has created too deep and lasting prejudices in their minds to make this an easy matter. The literature of both Catholics and Protestants abound in matter that would continually arouse and fan into life the old opposition, and the Devil, should he be shortsighted enough to repeat his former attempt to coerce people by burning them at the stake, and compelling them by the guillotine and the gallows to adopt any established creed now extant, we suspect that he would arouse a sentiment akin to that of years gone by, when it was said that

"the blood of the martyrs became the seed of the church." He will work along lines of least resistance, he will adopt new methods, not putting his "new wine into old bottles." He will employ means that win people almost universally; this, apostate religion has never done.

But what can attract the carnal minded populace almost enmasse? What, of all things, would be universally desired by them? The lifting up, and magnifying, even deifying, the things of this world; this and nothing else can meet the universal demand of a world that has forgotten God. Creeds will not answer, empty religious profession will not suffice. The carnal man is of the earth and wants his soul satisfied with the tangible things of earth, embellished of course and garnished with certain pomp and ceremony, but he wants the things of the world, "the lust of the flesh, the lust of the eyes and the pride of life;" it is to these that the carnal mind looks for its satisfaction, and creeds never have met all these requirements and have never been popular only in so far as they gave liberty and freedom to indulge these things. One creed has been good as another under these circumstances; but each one has had to build walls of prejudice against all others for its own protection, and therefore no creed or present religious cult will answer the purposes of a world-wide religious campaign to be waged by the Antichrist.

What is the most subtle influence that menaces the church (in drawing their people away) at the

present time? Do Protestants have trouble to keep their people from Catholicism? Does the Catholic priest have to keep constant vigil to prevent his people from embracing Protestantism? Do Jewish Rabbis have to stand guard between their people and Christianity? No, it is the spirit of the world that is enervating and destroying the spiritual life, the true faith of the people, reaching out like a cancer into all the secret avenues of the natural man's life, poisoning his affections and destroying every holy ambition.

This woman we say is the Apostasy, not the Antichrist, neither is the Antichrist to be a representative of any one religious faith extant. Some may say, "If she is the Apostasy, she is the Catholic church;" but that is a mistake. It is true that the history of religious movements goes to show that they rise and then fall into spiritual decay as they increase in years, numbers and wealth, and that the Catholic church is the oldest Christian body, the wealthiest, and one of the largest in its number of communicants, and as far as that goes may better represent the Apostasy than any other of the denominations represented by the Christian religion, but we must say to the reader, if you are a backslidden apostate, from the Episcopalian, the Presbyterian, the Methodist Episcopal, the Free Methodist, Nazarene, or a professor of any creed, having once known the way, you belong to the Scarlet Woman, and throwing stones at your sister will not help you.

We see her pomposity, her large cathedrals, beautiful stained glass windows, costly organs, elegant perfumed carpets, cushioned pews, her worshippers bedecked with gold, diamonds, pearls and costly array, professing to love Christ in humility, while their every act gives the lie to their profession. They drop a half dollar into the Missionary collection and spend thousands on a church edifice; supporting their lodges, clubs and political organizations in the most lavish manner. The kings and rulers of the earth flirt with her, courting her for the votes she controls and the respectability her endorsement lends to them; they cater to her demands so far as their political interests seem to require: not professing any special religion of their own, they can have as many religious paramours as their political interests demand, hence they flirt with all religious Bodies.

This Woman looked so attractive to the human eye that John "wondered with great admiration," and who is not naturally attracted and inspired with admiration at her imposing appearance, her rich paraphernalia, her solemn requiems, noting the powerful influence that she exerts? It is enough to deceive the most intelligent, until the hollowness and sham of the whole thing makes its appearance.

We are told that she "sitteth upon many waters," that is, she rests for her support on a multitude of peoples. Rev. 17:15. Again it is said that John saw her "sit upon a scarlet colored Beast, full of names of blasphemy." She rests on the people for

her support, but depends on satanic influence and power for her inspiration; probably in this picture it includes satan and his associates, or the Anti-christian system. This woman has existed for ages; she has been here since Abel's time, she has rested on the people, but sat on the Dragon, adapting herself to the varied requirements of her particular work throughout the ages; but now, the Dragon power having headed up in the Antichrist, she sits on the seven heads, or mountains, or high places of which we treated in the chapter on the Antichrist. The legislative head, being elective, needs, and gets her recognition and help, in return for favors it can give. The judicial head must recognize and safeguard her interests; the administrative head must also court her favor and make a return for value received; the military head has always needed her asistance and gotten it, for which she is properly recognized; the mercantile and industrial heads are her financial support; and the ecclesiastical head governs, controls, and operates the machinery that propels and keeps her going. She is pro-Ally in Allied countries and pro-German under the Kaiser's ensign; in allied countries she prays God to crush the Kaiser and prays for the *success* of his arms where he holds sway.

The kings or rulers need her power and influence and can afford to lend her such support and favors as she may reasonably ask for. She sits on these seven heads and flirts or commits fornication with the ten kings or subrulers. They need her

help until there can be a perfect unification in thought and purpose affected between them, until the influence of the Antichrist has become sufficiently overwhelming to sway the great majority of her subjects, inducing them to endorse his varied systems then in vogue. It is then that they dispense with *her* power and influence, obtaining direct, the patronage of her people of which they have gradually been robbing her; and then presto! no more favors for the Scarlet Woman, no more compromise, no more flirtation. This is the last barrier to be broken down by the Antichrist, the last vestige of hindrance to his worship as God, and the last destruction of all that is worshipped.

These kings come to the place where they have "*one mind*, and shall give their power and strength unto the Beast." Heretofore this harlot could hypocritically worship God although they gave their *real* homage, and rendered their *best* services to Antichrist; but now, after alienating the affections of the majority of her people and having won them to the Beast, the mandate goes forth to worship the Beast only, and the older, stronger devotees of the old creeds of the Apostasy, who refuse to burn their Bibles, quit their forms and ceremonies and efface every vestige of Jehovah worship from their temples, turning them over to the exclusive worship of Antichrist, through the bitter hatred of these ten kings,—rulers of the ten suzerainties under the Beast—she will be made desolate and naked, her flesh eaten and she is burned with fire. Her

property will be confiscated and her adherents will be burned at the stake. "For" it is said, "God hath put in their hearts to fulfil His will, and give their kingdom (the prestige and power they exercised over their following) unto the Beast until the words of God shall be fulfilled."

Think of it, reader, when the world is fully ripe and the cup of God's indignation is completely filled, there will be no spot on earth where God can be worshipped, either sincerely or hypocritically.

Neither the Pope or apostate religion are the Antichrist; but the Antichrist and his coworkers will vie with the Apostasy—the Scarlet Woman—will court her, and flirt, and commit fornication with her, until they have used her to their profit and satisfaction; and then like the wicked libertine who tires of his prostitute, he leaves her destitute and often murders her and throws her lifeless form into some place of concealment. "They will eat her flesh and burn her with fire," in some way annihilate her and destroy her from off the earth.

Awful picture, but a principle which we have known to work in individuals, and will work out in this large way at the end of time. It seems strange; it is the mystery of iniquity; it will all come upon the world in the most subtle manner; it will come so steadily, so gradually, and yet so speedily that few will recognize its approach; but come it will, and its forerunning principles are already forcibly at work. It has been said that you can take a frog and put him into a kettle of cold water, put the

kettle on the stove and heat it up with a slow fire, bringing it gradually to a boiling temperature, cooking the frog to a turn without producing a kick from his frogship; we cannot vouch for this statement, but it is a good illustration of the way that the spirit of Antichrist is now stealing upon the world, ripening it for God's final judgments. May God help us and enable us to see the present beginning of sorrows and prepare us for the coming storms that will follow His already sharp judgment messages which are daily occurring.

CHAPTER XI
BABYLON

Commenting on the "Scarlet Woman" in the preceding chapter, we said that "in some mystic way" she was associated with, or representative of, a city. The same is true of the pure Woman, the church of Christ. John saw "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21:2. In the 17th and 18th chapters, John sees this impure woman sitting on the Dragon, adorned —as a popular prostitude—with gaudy apparel, gold, precious stones and pearls.

As the true worship of God—propagated by the pure woman—is to be destroyed from earth by man, and finally appears as the new Jerusalem which is to stand forever, so the false hypocritical worship of God, propagated by the apostasy—this Scarlet Woman—will be destroyed from the earth and will appear as Babylon, be made desolate, and her smoke rise up forever and ever.

It is difficult to explain, or to understand the transition of these types from women to cities, but the types are here and must be accepted as presented. We note the successive steps of the Scralet Woman, her presence in the counterfeit hypocritical worship of Jehovah in Cain's time and her growth in power during the apostasy of Israel and Judah. The true worship of God took on a wonderful impetus at pentecost but declined gradually, though uplifted at times with great revivals, ending in the "falling away," or the Laodecean period in which we are now well along toward the midnight hour. With evolution, higher criticism and other forms of indfidelity undermining the true faith and in equal ratio strengthening the Apostasy, she has made awful havoc in later years. All this is history while prophecy now shows us the picture of a pleasure loving, money mad, beast worshipping people who, satiated with their fornications with the Woman, have now turned on her; and they eat her flesh and burn her with fire; and, turning from every pretense of Jehovah worship—either true or false—they revel in fornication with the God of this

world impersonated by Babylon and worship the Beast. Thus the Woman is transformed into "Babylon," a great mercantile center for the whole world.

Again, in contemplating this great city, Babylon, we turn to "The Lectures on the Apocalypse." In that great work, Vol. 3, Lecture 39, the author expresses the belief that the world will then have a leading center of trade, far greater in magnitude than has ever been known. This is a reasonable supposition, as the world being practically under one world power, it will most naturally settle upon some place to be considered its head center, or trading mart. Other important places there will be, but as New York City is considered the market place of the United States—her metropolis—so this newly selected city, whether New York, London, or some other great trading center, will be considered the hub around which the commerce of the world will revolve, the spot from which her banking systems will radiate, a veritable clearing house for trade and commerce.

Mr. Seiss believes that this place will be real Babylon, rebuilt and equipped for business on the largest scale ever known. He goes into this prediction with lengthy arguments, supported with facts of history and prophecy which are intensely interesting and quite convincing, overcoming by facts of record and history some of the long established opinions that Babylon met in full her predicted fate long years ago. But it is not the object of this work

to establish or even discuss to any extent the location of places or the identity of persons, but to deal more particularly with the types presented, and to learn as far as possible what they stand for and the principles that they involve.

Of one thing we feel quite certain, and that is that the conflict of the ages has ever been between the true God and the god of this world, or between the worship of God and the worship of idols; and it grows on us more and more as we write, that the final great conflict between the powers of darkness and light will be for the turning of the world from idols to God. Not the wood and stone images such as were worshipped in the earlier period of the world's history, but the more improved idols, the works of men's hands, the development of the combined wisdom of men from the beginning of time. These things are wonderful; they are good in and of themselves for man's use, but when God is left out as supreme in the affections for the guidance and direction of men, and these things usurp God's place, they become a delusion and a snare and damn men's souls.

Why do we hear so much about preparation to secure world trade after the war? We read recently that Germany is already in preparation for that event, is building great numbers of large ships, expending billions of dollars in their construction. Our newspapers and magazines abound in articles relating to this matter. The dollar getting distemper is now prevalent to an alarming extent, but

we predict that it will be epidemic when this war closes.

We are not, as stated, attempting here to locate the center of the money power—this Babylon—we know no language with which to describe our conception of what it will be in its essence, so appropriate and to the point as that used by Mr. Seiss to describe the ideal which he has in his mind of the real present site where he avers the new Babylon will appear. We quote, "With a world-wide commercial organization thus established on its own base, with the great mercantile houses of England and her colonies, of the Americas, of the other countries lining the Mediterraneum, of the maritime and monetary centers everywhere, represented in corresponding houses there; with the ships and passengers in ships, congregating in and about the Euphrates as the central exchange of the world; and with the gold-kings, money-lords, and merchant princes of the earth, thus combined without regard to creeds or nationalities in the one great interest of regulating and managing the commerce of the globe, it is easy to see how every feature in the Apocalyptic picture of Babylon would be filled out. * * * The city would thus be clothed in fine linen, and purple, and scarlet; and decked with gold, and precious stones and pearls; creating a market for the skill and most excellent products of the whole world; enriching artisans, ship-masters, ship-owners, ship-senders, and all the traders in all these things in all nations. * * * The purse strings of

the nations would thus be in the hands of a universal independent power, whose ban would be worse than the Pope's edicts of excommunication in the middle ages; and to make war with it would be to make war with the allied world. All the kings of the earth would thus necessarily become participant in everything belonging to the system, the very organization of which is the utter negation of all distinctive creeds, and the complete abrogation of all religious and moral laws which stand in the way of its purpose.

"And thus also the old harlotry would necessarily be the chief spirit of the whole thing. Zealous and earnest worshippers there would needs be, but a worship concentrated upon the 'ephah' and the 'talent;' a worship which makes temples of banks and warehouses, and exchanges, and pleasure-parks; a worship not of the sun, or moon, or stars, or emperors, or popes, but of pounds, and francs, and piastres, and dollars; the worship of Mammon perfected, and overriding and supplanting all other devotions; the perpetuation and crown of the great moral defilement of the ages, only taking to the soul's embrace and into the place of God the meaner object which the divine word stigmatizes as *'filthy lucre.'* Covetousness is idolatry, and a form of it which is the root of all evil; and here will be covetousness, deep-wrapped in the embracing arms of its god, and dazing and defiling the world with the glory and grandeur of its abominations."

To leave this subject right here would hardly

cover all that we desire to quote from Mr. Seiss regarding this worship of the Woman under her new title of "Babylon." We therefore turn back to the fortieth lecture, third volume, and quote again. "Another ingredient in the cup of Babylon's doom is her bewitching sorcery, by which she leads all nations astray. Some understand by this that she is to be a great patron and head center of spiritism and necromancy, * * * that a goodly share of her wisdom and policy and influence will come from familiar intercourse with demons and unclean teachings. But it does not seem to me that this touches the nerve of what is here called scorcery. The great preponderating idea which runs through the whole description is that of *commercial* greatness, success, and power, and the potent and contaminating sorcery must be something which is naturally construable with this—some bewitching attractiveness going along with a mercantile system and drawing after it the admiration and sympathy of the world. Meretricious allurement, gathering around it the homage of governments and kings, is the idea."

"It is hardly possible to separate traffic and especially great commercial combinations and schemes, from *covetousness,* which is idolatry. But naked covetousness is not attractive. * * * When the possession of wealth is made the final end, when it is treasured in the coffer and not expended, or when means disreputable are adopted for its attainment, the pursuit of riches is regarded with dis-

dain. * * * To array it in honorable garb, to dignify it, to make it appear good and praiseworthy, so that men may love, bless, and follow it as something noble and beneficent—this is what calls for the magician's wand and the wizard's power. And here is where Great Babylon's delusive witchery comes in. If a godless and unscrupulous commerce can be made to appear as the great and only availing civilizer; if it can show its end to be * * * the prosperity of nations and peoples; if its office is the development of the resources of the whole earth, and for that end visits every land and traverses every sea; if it is really the great stimulant to intellectual effort, the helper of science, the procurer and disseminator of all useful intelligence, the rewarder of inventive genius and engineering skill, the self-sacrificing handmaid of all social, moral and legislative improvement; if it is not the mere possession of wealth for its own sake, but to secure the beneficent power, and influence and glory to result from its wise and proper employment that makes up the end and aim of its endeavors, then will the ugliness of avarice be avoided; bitter will have been made sweet; and all attendant deflections from right and truth swallowed up in the grandeur, and beauty, and beneficences of its purposes. The demon of covetousness would then have become an angel of light. A halo of glory would encircle its head. Kings and governments would cheerfully become its nurses and patrons. * * * The apostles and prophets of this world's progress

would clap their hands and shout over its success, and myriads would celebrate its triumph as the ushering in of the long-dreamed millennium. And here is the sorcery with which Great Babylon leads all nations astray."

Reader, regardless of its location, or waiving if you please the question of whether Babylon represents any spot or place, it certainly does represent a world-wide system accessory to the Antichrist, and paramount in importance to any other. We further believe that Mr. Seiss has drawn a true pen picture of this system which we have presented here.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1st John 2:15. What then, would be more efficacious as a means of supplanting the love of God in men's hearts than this Great Babylon system. Indeed what is a more potent factor than the love of the world, in accomplishing that very thing today?

This (the time just preceding Great Babylon's fall) will be a time when the gospel seed, sown by the angel host, will find the careless and indifferent —the wayside hearers—more speedily dissipated than ever; when spineless characters will be more plentiful than ever; and when they will more easily succumb to persecution, the persecutions doubtless being also more severe than ever known before; and the thorny ground hearers, having many more and much greater opportunities to "get rich quick,"

the word will speedily be "choked" in their hearts, thus preparing the way for the "abomination of desolation" spoken of by the prophet Daniel.

Reader, if our writing will cause you to stop and think, we have attained a good object; if it will cause you to seriously consider, and fortify yourself against the onrushing flood of worldliness, self-seeking and infidelity, it will have done much more: if it will cause you then to watch and pray, having your vessel replenished and full of oil, it will be the blessing of the ages to you and an incalculable benediction to the author himself.

Her Fall

> "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried with a mighty voice, saying, "Babylon the great is fallen." Rev. 18:1, 2.

It is a fact of history that seasons of great prosperity have been followed by seasons of great depression; and it is reasonable to expect that the unparalleled prosperity of Great Babylon—backed though it will be with the wealth, the patronage, and the enthusiastic support of the kings of the earth, the great merchants and the money lords—will meet with a reverse; and as her great prosperity is the culminating achievement of all mercantile successes of all the world powers throughout the age, so her downfall will be the lowermost fall, the final panic that this age will see.

The lords of earth see in her fall a great catas-

trophe. Just what precipitates this crash is not clear to the writer's mind, but we know that any crisis which will undermine faith and destroy the confidence of those who hold the purse strings of the world will precipitate a panic, even if the cause was merely imaginary. Whatever the cause in this case, it comes suddenly, for the prediction is, "her plagues shall come in one day." We are told that there will be mourning and famine and an utter burning with fire, "for strong is the Lord God who judgeth her."

This catastrophe may be caused by earthquakes, tidal waves, or the raining of fire from heaven as the destruction of Sodom; whatever it is, coming so suddenly, it must be from the hand of God. The kings of the earth bewail her and stand afar off fearing lest they be partakers in her torment, and the merchants of the earth mourn and weep over her; for no man buyeth their merchandise any more. This confirms our opinion that this great mercantile system of the world will be centered in some large city; her gold—the monetary standard—will be hoarded there, and when the crash comes, billionaires made penniless in a day, with credit utterly destroyed, "no man buying their merchandise any more;" there will be a world-wide panic such as the world has never seen.

> "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments,

and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men, and the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches has come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying what city is like unto this great city! And they cast dust on their heads and cried, weeping and wailing, saying Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate." Rev. 18:12-19.

But a different sound emanates from heaven at this time; its inhabitants are commanded to "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Then follows that fearful sentence whereby she is completely annihilated off the earth forever. Oh reader, can we not see how God holds this world in estimation and profit ourselves by it?

CHAPTER XII

Christ's Kingdom, and the Marriage of the Lamb

> "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." Rev. 19:6.

At this period of John's vision on Patmos we have seen the judgment seals broken, the trumpets have been sounded, the rapture has taken place, the Antichrist and the False Prophet have arisen, the Scarlet Woman and Great Babylon have met their fate, and now the reign of Christ together with the marriage of the Lamb is about to take place. The final consummation of his complete victory is not yet accomplished. His judgments have been fearful; yet they have been inflicted with a longsuffering, "watchful waiting" patience, which has been remarkable, extending to the most hardened an opportunity to repent if they would; hence the voice of "much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand." Rev. 19:1, 2.

This corresponds with our description of the rider on the white horse in the breaking of the first

seal. Far from representing a great revival along the lines of a gospel preached in humility, as has been advocated by scores of the earlier commentators, this rider when loosed, introduced judgment messages, a gospel preached with wars, famines, pestilences, plagues, revolutions, accompanied with great convulsions in the forces of nature producing the most fearful calamities that ever visited the human race. A gospel by force, typified by the bow, a gospel of conquest and rulership, typified by the bow and crown. It was carried on a *white* horse, typifying speedy justice but righteous judgments. "For true and righteous are thy judgments."

There *is* a time when patience ceases to be a virtue, when forbearance *must* cease. To decide when and where that time appears is not left to finite beings, for "vengeance is mine, I will repay saith the Lord." Instead of intrusting such important matters to poor fallible human beings, God has wisely held this power in his own hands to be executed when in his infinite wisdom he sees fit. Although the truth that God's judgments *shall* fall, and fall in awful severity on the wicked is very apparent, wicked men go on sinning against God; and some misguided religionists are preaching God's mercy at the expense of his justice, conceiving, and giving birth to such heresies as Universal salvation, Christian Scientism, soul-sleeping annihilation, and a horde of other isms, all of which give the lie to the truth so freqently iterated and so clearly taught

in the Bible, including the passage under consideration here.

In this lesson we are informed that "The Lord omnipotent reigneth." When the seventh trumpet sounded, it was announced in anticipation, "The kingdoms of this world are become our Lord's and his Christ's, and he shall reign forever and ever." Mr. Seiss says in this connection that, "It does not mean the leavening of existing governments with Christian principles, the spiritual conversion of countries and empires, leaving them in existence and simply Christianizing them so as to exhibit something of Christ's spirit in their administrations; but the total displacement of all this world's sovereigns and governments, the taking of all dominion and authority out of their hands, and putting it in the hands of Christ, as the true and only king of the world. And the actual assumption of this rulership of the earth in the place and stead of existing governments and lordships is what the song of praise to God here so mightily celebrates, 'As a voice of much multitude, as voice of many waters, and as a voice of mighty thunders,' comes forth the grand *'Alleluia, because the Lord God, the All-ruler, hath assumed the kingdom;'* that is, has himself entered upon the actual administration of the sovereignty and government of the world. * * * What is the crown and consummation of that prayer which the Lord Jesus put upon the lips and into the hearts of all his followers when he said, pray, *'Thy kingdom come?'* Does it mean no more than that our own

hearts may be thoroughly subdued to our Maker, purged of idolatry and lust, purified by the Holy Ghost? * * * That might be, and yet the earth be crushed with misrule, tyranny, corruption, and oppression. Does it simply mean that the church may be ever dear and faithful to God, its ministers multiplied, its membership increased, its Scriptures distributed, its faith kept pure? * * * That might all be and the world still be to her a valley of Baca, a Bochim, a wilderness of sorrow and hardship. Does it mean only the removal of what hinders the preaching and belief of the Gospel, or the progress of faith and piety in the individual and in the world? That might also be and still God's kingdom be no nearer than it is at present. When Isaiah prophesied of Christ, he said, '*The government* shall be upon his shoulder; of the increase of his government and peace there shall be no end.' Is. 9:6, 7. When the Holy Ghost explained the meaning of the all crushing stone in Nebuchadnezzar's dream, which broke to atoms the whole statue of worldly power and dominion, took its place and filled the whole earth, the word was, this is the kingdom which the God of heaven shall set up, which shall break in pieces and consume all other kingdoms, and it shall stand forever. Dan. 3:32-45. * * * When Gabriel announced to Mary the child to be born of her, he said: 'He shall be great, and shall be called the son of the Highest, and the Lord shall give unto him *the throne* of his father David, and he shall *reign* over the house of Jacob

forever, and of *his kingdom,* there shall be no end." Luke 1:26-33. When he himself was among men, because some 'thought that the kingdom of God should immediately appear,' he spake a parable and said that the matter is as a nobleman 'going into a far country to receive for himself *a kingdom,* and to return,' Luke 19:11-13. * * * And so again he said: 'When the Son of Man shall come in his glory and all the holy angels with him, *then shall he sit in the throne of his glory,*' Matt. 25:31."

We assume, therefore, that here is the place the Lord of lords and King of kings shall take up the rulership of the whole world, never to lay it down again, but introduced right here, is the marriage of the Lamb.

> "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Rev. 19:7, 8, 9.

Regarding the identity of the Bridegroom, we believe that there is little controversy, it being generally recognized and taught plainly in the Scriptures that Christ is the future husband of the waiting Bride. St. Paul tells us that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any

such thing." Concluding, "So ought men to love their wives, * * * This is a great mystery: but I speak concerning Christ and the church." Eph. 5:25, 26, 27 and 32.

This Scripture alone would clearly indicate that Christ is the Bridegroom and that the church is the Bride, which we think is the generally accepted theory, being quite commonly held that the Bride constitutes *all* the church, or rather, all those who through perseverance, enduring to the end are saved. This has given rise to some divergence of opinion as to who these special ones are that are included in the Bridehood, consigning all others of course to perdition. It has been quite a bone of contention especially among those who have assumed to ascend to the judgment seat, undertaking in advance the difficult task of separating the sheep from the goats; but we doubt if the work of these self-appointed judges will stand; we feel that they are standing on slippery places when they assume a work of such importance, requiring infinite knowledge and skill.

But regardless of these or any other teachers, does the real Bride include *all* of the real church or not? In this connection we will again quote at some length from Mr. Seiss' "Lectures on the Apocalypse."

"Who is the Bride?" Upon first blush the answer would be, the Lord's true and faithful people, all who by faith and obedience were affianced to him and continued faithful to the end. In a gen-

eral way this answer may be accepted as the truth, but in a narrower and closer view of things it cannot be taken as strictly and absolutely correct. The 45th Psalm unmistakably refers to this subject. The qualities and doings of the King, come forth from the ivory palaces, are there described with great vigor and animation. But there is also the Queen, the King's Bride, standing on his right hand, in gold of Ophir, and all glorious within. It is said of her that "she shall be brought unto the King in raiment of needle-work." But, besides the Queen, the King's Bride, there is another blessed company, who are also to enter with rejoicing into the King's palace and to share the light of his countenance. They are called "the virgins," the "companions," associates, and bosom friends of the Queen, but plainly distinct from the Queen herself. They do not go with her when she is taken, but 'follow her,'—come after her—and are 'brought unto the King' at a subsequent time and in quite another capacity from that of the Queen and Bride. All of them belong to the general congregation of the saved. All of them are made forever happy in their Lord, the King. But the Queen is one class, and the 'virgins her companions that follow her,' are another class.

So, too, in the Song of Solomon (6:8, 9), we read of Queens, concubines, and virgins, whom the fathers, for the most part, understood as referring to the various classes which make up the church as a whole.

The parable of the Ten Virgins tells of a com-

ing Bridegroom and of friends of the Bride going out, as in ancient custom, to meet and welcome him and to go in with him to the marriage; but where is the Bride? Both the connection and the terms of this parable imply that she is already within the Father's house, there awaiting the coming of the Bridegroom, whilst these her friends go out to meet him—not in hope of becoming his Bride—but of having the blessedness of going in with him to the marriage. * * *

It is also the common doctrine of the Scriptures that there are great diversities in the portions awarded to the saints. There are some greatest and some least in the kingdom of heaven. There are some who shall be first and some who shall be last. There are some who get crowns, and there are some who get none. There are some who are assigned dominion over ten cities, some over five. and some who lose all reward, and are saved only 'so as by fire.' * * * Diversities so great are incompatible with the peculiar honors and regality of the wife of a king. * * * She has her attendants—'virgins which follow her.' They make up her company and train. In coming to wed her the Bridegroom comes also into near and close relation to them. To a blessed degree they share the Bride's honors. And in general terms we must include them when we speak of the Bride; although, in strict language, they are not all the Bride. The Bride has relations to the Bridegroom which belong to her alone; and it is only because of her and

their association and companionship with her and not because they are the Bride in actual fact, that the whole company of the saved Church of God is contemplated as the Lamb's Wife.

Hence, also, the angel directed John to write, 'Blessed they who have been called to the supper of the marriage of the Lamb.' It is the wider and more general blessedness of the occasion that the seer was thus to attest. If all the saved were actually the Bride, it would have been enough and more to the point, to say, 'Blessed they that are called to be the Wife of the Lamb.' But there is a blessedness of being called to witness his marriage and a blessedness of participation with the bridal company on the marriage banquet, as well as a more special blessedness of being the actual Bride of the Lamb. * * * The blessedness of the marriage supper is much wider than that of becoming the Bride, though the Bride has honor and nearness to the Lord which belong to her only. Hence the writing was to be not simply 'Blessed are they that are called to be the Wife of the Lamb,' but 'blessed are they who are called to the supper of the marriage of the Lamb'—called as in the marriage of the king's son, which call includes the opportunity to become the Bride as well as the happy guests."

That there is food for thought in the extensive exegesis which Mr. Seiss gives on this subject there can be no question of doubt. Reading the 24th and 25th chapters of the gospel of St. Matthew, one is constrained to note that Christ gives a terse, but

clear statement of the taking away of the Bride in the 24th chapter, showing that one will be taken from the field, another from grinding at the mill, and in the other gospels it speaks of one being taken from the bed, ending with a description of the fate of those who will be found dissipating and not looking for their Lord. The 25th chapter opens auspiciously with these words, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." This statement can of course, be taken as a reiteration of the same truth, put in another way as that contained in the 24th chapter, and yet —if borne out by other Scriptures—can very consistently be taken to introduce another class of saints not included in those mentioned in the 24th chapter.

Why did the Master say "ten," why not seven, or seventy, or an indefinite number?

The writer has long entertained the thought that these ten virgins, in some way represented a contingent from the *lost ten tribes* of Israel and were in no way representative of the same company spoken of in the 24th chapter. If the reader will take a concordance and look up the references in the Old and New Testaments, he will be somewhat surprised to see how frequently God's Israel is spoken of as the virgin of Israel; and then to study into the root meaning of the word "virgin," he would find that it carries the idea of something hidden, covered, not seen and known by the minds eye.

If, as some able writers have contended, the lost tribes or their decendants, are right among us, although hidden from our vision as to their identity, it is quite possible that in some way they may be included in the rapture in a different manner than that of the real gentile race. This, however, is too deep water for the writer to find a sure footing, so he simply passes it on for your consideration only. It is certain that the marriage of the Lamb occurs here at this point, after the rapture has taken place, after the overthrow of the Scarlet Woman and Great Babylon, and just before the treading of the winepress of the fierceness and wrath of Almighty God. Whether this marriage supper takes place before or simultaneously with the great suppper of the great God, where all the fowls that fly in the midst of heaven are invited to eat the flesh of the kings, captains and mighty men, we are not clear; and we see no reason why it should be a matter of any concern. That one will take place in heaven and the other on earth, we have little doubt; that one will be an occasion of the greatest bliss to those who partake of it, and the other an occasion of the greatest sorrow and shame to its participants is clear and unmistakable to any one who reads and believes the word of God. Let us then see to it that we are privileged to partake of the first, by earnestly striving to avoid being caught in the net of satan and be doomed to a part in the second.

CHAPTER XIII

Battle of God Almighty and the Millennium

We are now confronted with one of the most difficult portions of Revelation. The rebellion of a sin-loving, God-hating, beast-worshipping people has reached its climax. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord." They have "heaped treasure together for the last days, * * * have lived in pleasure on the earth, and been wanton; have nourished their hearts as in a day of slaughter," as James declared they would do. They have ruled with a high hand, but "in one day" the work of their hands and brain has come to nought and their hopes have been dashed to the ground by the destruction of Great Babylon. These people who refused to recognize God, having expended their energies and exhausted every resource of their fertile brains in the perfection of the most gigantic, the most alluring world-wide system of trade and commerce ever known, they see their great wealth which they have invested in this undertaking all destroyed, their extensive plans frustrated, and the great idol which they have set up, demolished.

In spite of the severe chastisements they have received at God's hand, and in spite of their signal defeat and consequent humiliation at Armageddon, in wrath and desperation they now prepare to make

war with the Lamb. How human beings, dwelling in the flesh, can enter into battle with spiritual beings, is not clear to this writer's mind, it is beyond his power of description, hence we must content ourselves with the bare statement of facts as it appears in the written Word.

> And I saw heaven opened, and behold a white horse; and he that sat uuon him was called Faithful and True, and in righteousness he doth judge and make war.
>
> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
>
> And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
>
> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
>
> And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
>
> And he had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
>
> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
>
> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both frec and bond, both small and great." Rev. 19:11-18.

That an awful slaughter ensues there can be no doubt. Other writers have assumed to describe this terrible battle and explain it in detail, but these writers rarely agree, hence their dessertations must be taken with considerable allowance. By what

means the contending parties engage in battle we do not know, but it is evident that huge armies are gathered to the conflict, and that a scene of carnage and bloodshed occurs which has no parallel; one which the human mind could not describe, or hardly grasp if it was described. In fact, the inspired Seer gives only an outline description of the terrible scene.

There is much that could be written speculatively on this momentous subject, but it would not answer the purpose of this book. We see here the final bitter assault of a fearfully wicked, disappointed maddened crowd of humanity, in their desperate attempt of rebellion against a beneficent God, who, in longsuffering forbearance has stretched forth his hand in pleading, in reasoning, in invitation, and in every way by solicitation, by threats, by correction and chastisements, has endeavored to turn them from their mad career and rescue them from their inevitable doom; but as it was in the days of Christ, "they would not," and have now gathered themselves for the great and last battle of defiant flesh against their maker. One man may stand and defy God, societies have even banded together to blaspheme his name, and he seemingly takes no notice of it! but here is the consummation of man's rebellion, his last and final challenge, a world represented, a people who have given themselves over to a "strong delusion," they are here arrayed for their last effort, the final decisive battle of the age. We cannot understand how it will be

conducted, but we can understand in a measure the spirit which prompts it and the results which follow.

As an indication of the results which are to follow, John sees an angel standing in the sun and

> "he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great god;
> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men," etc.

We have two great suppers announced, but oh how diverse in character. One, the marriage supper of the Lamb, the other the supper of the great God. One to be an occasion of greatest joy and bliss, forerunner of eternal blessings in heaven; the other the feasting of birds—Vultures—on the bodies of the slain thousands of earth's rebellious host, forerunner of an eternal existence, accompanied with the deepest woe in hell. May God help us all that we may not be deceived and drawn into this maelstrom of worldliness which is sweeping almost everything before it in these last critical days of the world's existence.

As the purposes of this book is to point out the signs of the times in which we now live, and to divine as near as possible the future trend of things up to the end of the age, we shall not enter very deeply into a discussion of the millennium which now follows. The casting out of the Antichrist and False Prophet into the lake of fire, thus ending forever their machinations on earth, and the laying

hold of Satan or the Dragon, and binding him in Hades—the bottomless pit—are simply plain statements of facts, and such facts are always clouded and obscured when one undertakes to comment upon, or explain them. The simplest child's mind can better comprehend these statements than the wiseacres who attempt to explain how they are done; we mean by this that the simple child mind can believe God, that he says what he means, and means what he says and he does not care how God does the work, he is contented to know that it is done, and he gets at the truth, while the scholar and wise man filters it through his finite reasoning powers until he has but little left but the figment of his own brain.

The Beast and the False Prophet are disposed of forever, so far as this earth and its activities are concerned, but the Dragon—Satan—is *"bound,"* kept in leash, where he can do no harm or exert any influence whatever, on either humanity, or spiritual beings, for a thousand years. We expect that the whole brood of demon spirits are locked up with him although the Word does not definitely say so, but his work is stopped, and that implies strongly that his co-workers are suppressed, doubtless in the bottomless pit with him. This is what God wants us to understand, that this earth with its inhabitants, are to enjoy a period of one thousand years, ruled by Jesus Christ and his chosen assistants, being untrammelled, unhindered, and free from solicitations to evil, by either the arch enemy of man-

kind or his assistants. This is what has been known for years as "the Millennium," the word meaning one thousand.

The word of God is brief concerning this millennium period.

> "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

Mr. Seiss found tribulation saints or martyrs, under the altar in the breaking of the fifth seal; we took exception to that conclusion for it presented—without necessity for doing so—that scene out of its proper order, a point against which, in other places, Mr. Seiss well takes a stand and contends for it. We said in that connection, that we felt that the world had already made enough martyrs, to form a good sized praying band in heaven, and that there was no reason to consider these supplicants under the altar, as any other than those who had been slain in the past, but if we are looking for tribulation martyrs, we find them right here. These had been beheaded for the witness of Jesus and for the word of God, subsequent to the rapture of the Bride of Christ, for their martyrdom had occurred during the reign of Antichrist and the False Prophet, having refused to worship him, or to have his mark in their hands or in their foreheads. There is only one way to

support false theories here, and propagate erroneous conclusions, and that is by making a hodgepodge of the book of Revelation, shifting the scenes that are to occur from place to place, to suit preconceived ideas, and fit into the cob houses of human conclusions which are being built. We insist that there is only one way to read Revelation correctly and intelligently, and that is, to read it as we would any other book, believing that God has made it as intelligible as possible, and has used as *good* sense as men would use in compiling their work. What would we think of an author who would write a history of the world, intermingling items of ancient, mediæval, and modern history indiscriminately together? we have heard of clowns and comedians who do this to make sport, they would tell you of Abraham Lincoln commanding the sun and moon to stand still while he drove the French back at Waterloo: how that general Grant came over in the Mayflower, landed at Plymouth Rock, proceeded to Boston, threw the tea overboard, and then dictated terms of "unconditional surrender" to Alexander the Great, but it is little less than sacrilegious to assume that God ever inspired John the Revelator to write this last great book of his Bible in that way.

Some things are mentioned anticipative of what is to come; as an illustration, the angel announces that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. 11:15. It is easy to see that this was spoken in an-

ticipation of what was surely to come as the fact is not realized until after the great battle of God Almighty in the 19th chapter, but the final victory was as much a matter of fact to the heavenly host then, as it was at its consummation. We frequently hear the remark that we have the Kaiser whipped, but this remark is made anticipatively although its final realization is doubtless near at hand.

It is equally true that some things cover long periods of time, so that their introduction here has to be considered as not only present tense, but retrospective as well, for instance, both the sun-clad woman, and the scarlet woman have existed for ages, each in different spheres, and under different conditions to which they adapted themselves, yet *always* representing the same eternal principles which form and shape their characters. But these facts do not warrant mixing up the breaking of the seals with the sounding of the trumpets, or confusing the woes which accompany the trumpets with the vials of wrath which are poured out, nor do they offer an excuse, or liberty to drag the seals or trumpets over into the 17th, 18th and 19th chapters and back again at will, in order to fit in with the befuddled exegesis of some ancient writers who were doing the best that they could at their distance from the time of the end, nor should we do it to maintain some old tradition of the fathers.

God gave us this book, had it written in as orderly and as rational manner as possible. There can be no doubt that John saw these things trans-

pire in consecutive order as they were to appear when the time came for their fulfillment, and that he wrote them down in exactly the order he saw them; and until we discard our human wisdom and get down to the humility of childhood, put our traditions and preconceived ideas in the waste basket and read the book of Revelation in simplicity for ourselves, it will be a sealed book to us. Thinking that we must expect a world-wide revival under a preached gospel, to occur at the breaking of the first seal, this writer groped in darkness through the chapters of this blessed book for years; it was sealed to him; and the confusion of the learned writers on the book, only added to his perplexity, but when he saw the unmistakeable signs of the breaking of the second and third seals in the present world war, he laid his preconceived ideas and commentaries on the rubbish heap, humbly asking God to show him what this first seal meant, and it became plain and the Revelation of Jesus Christ given to John on Patmos became a new book.

In closing this chapter, we feel constrained to write a little further regarding the millennium. We admit that what we write must be somewhat speculative, but we will point out a few difficulties which we have met, and will make a few suggestions which may, or may not help the reader. Some take the ground that not a living soul will be spared at the final close of this dispensation, that the saints will all be in heaven and that all the unsaved will be destroyed, and that the world will be inhabited dur-

ing the millennium period by the raptured saints who will return to the earth. But the raptured saints are to *rule* the world at that time or during that period, and if they are the sole occupants, over whom will they reign?

The Word tells us that Satan will be loosed for a little time when the thousand years have expired, "And shall go out to deceive the nations which are in the four quarters of the earth," and we learn that this deception will work, that he will again marshall a mighty host to fight against God, that fire from God out of heaven will devour them. Now this host cannot be composed of glorified saints, these people are on probation, and many of them fail under the test. These are also people who have never suffered physical death, the Word says, "it is appointed unto men once to die," if only *once* these having once suffered physical death could not be subject to it again. The same is true if the claim should be set up that these are a spiritual people who lived in sin while on earth but come back to make war again when Satan is loosed, but they would not be again subject to this death, and furthermore the Word says distinctly that they were gathered from the four quarters of the earth, and not from some spirit land or confines of evil.

Then where do these people originate? Mr. Seiss seems to take the ground that the earth is not entirely depopulated under the last destruction of the wicked, he says, "The population of the world will have been greatly thinned down by the various

judgments, removals, and plagues which precede the millennium." The only change then—according to Mr. Seiss—that this remnant would undergo, would be the adaptation of their lives and methods to the age they then live in and the laws under which they would serve and be governed.

If there is, or may be, a hidden remnant in the wilderness—practically out of the world—who have not been destroyed by the Antichrist, or by God's judgments on the wicked, this would provide a scant population for the millennium age, who being free from temptation by the devil and his horde, ruled over by Christ with a rod of iron—strict righteousness—with sickness and sin removed and with the most favorable conditions of life obtaining, all these things would promote longevity of the race and the earth would be speedily repopulated and very prosperous.

Such people would be left in innocence, untested; and to take their place among those who God had chosen from the antidiluvian, the Israelitish, or the church age, to stand with Christ in his kingdom forever, they would need to be tested and tried, which—whoever they are—we see God proposes to do. This is the strongest, and most valid reason that we can see, why such a being as Satan should again be let loose.

We are not trying to fix up a theory or to establish a doctrine; we confess that the matter is very deep for us, and as the Word of God has treated it so briefly, it is evident that we do not need to

know all the mysteries of this millennium age. What the antediluvians needed was to listen to Noah's message and prepare to escape the flood, what the inhabitants of Sodom needed was to heed Lot's warning and get out of Sodom, it was a matter of secondary importance for them to have known all about the mysteries of this present dispensation; and what men need today is to prepare, watch and pray, for in such a day as you think not the Son of man cometh.

It isn't a matter of necessity for us to understand all the mysteries of the millennial period, but it is a matter of transcendent importance that we understand the times that we live in and that we are prepared for the day of visitation.

In reading this book therefore, we trust that you have seen the handwriting on the wall; we hope you have caught the vision of the times we now live in, and if you have done so, it seems a waste of words for us exhort you any farther to make all preparation to meet God, for the time is at hand.

THE END

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